

Vol 5 Ha
MEMOIRS

OF THE

REV. WILLIAM HENRY ANGAS,

ORDAINED A

"MISSIONARY TO SEAFARING MEN,"

MAY 11, 1832.

BY THE

REV. F. A. COX, LL.D.

HONORARY MEMBER OF THE RHODE-ISLAND HISTORICAL SOCIETY,
&c. &c.

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ERRATA.

P. 97. l. 4. for *where* read *which*.

P. 102. l. 14. add, "*which otherwise I had &c.*"

P. 140. l. 9, from bottom, for *committing* read *coupling*.

HISTORICAL NOTICES

OF THE

HOUSE OF ANGUS.

THE Scottish House of Angus* has been traced to a period when a nobleman of this name received from Kenneth, the second son of Alpine, a part of the lands which had belonged to the Picts, for the services he had rendered in the wars which issued in their expulsion. The province called Orestia was bestowed on two brothers; the one named Angus or Æneas, and the other Merns: upon the division, the former became the first Thane of Angus. The last, named Luthlack, was installed King of Scone; but within three months was slain by Malcolm, at Strabogie. This occurred about A.D. 1056. Their designation was then altered to that of Earl; subsequently, about A.D. 1330, they took the surname of Stuart;

* The spelling was changed to *Angas*, by John Angas, of Dotland Hexham, the grandfather of the subject of the following memoir; but for what reason does not appear. The alteration, however, has been adopted by the family.

and fifty years afterwards, by the second marriage of Margaret Stuart, whose first husband was Earl of Marre, to William the first Earl of Douglas, the two families became united*.

At what period the descendants of the clan of Angus settled in the north of England cannot be ascertained by documentary evidence; but tradition represents it to have been in the early part of the sixteenth century, when the persecutions of the Protestants, by Cardinal Beaton, compelled the remnants of this almost annihilated house to seek refuge in some other country. Their earliest traceable history is thus connected with that of non-conformity to the church of Rome; and a subsequent period shews them still further as the consistent adherents and noble sufferers in the cause of religious truth and freedom.

Archibald, the ninth earl of Angus, and second husband of Margaret Douglas, daughter of Margaret the eldest daughter of Henry VII., was deeply involved both in the civil and ecclesiastical affairs of Scotland. His uncle, the Earl of Morton, who in 1547 was carried prisoner into England, was his tutor and guardian; but having returned after some years, and finding both his own estate and that of his pupil encumbered with debt, he adopted a course of economical privacy. From this, however, he at length emerged into public life.

* D. Hume's (of Godscroft) History of the Houses of Douglas and Angus.

In 1559, he was associated with Duke Hamilton in mediating with the Queen-mother ; and soon afterwards openly joined the French faction against her, and united with the other noblemen who solicited the interference of the Queen of England. He eagerly identified himself also with the cause of religion, by being among the first persons who affixed their signatures to the Book of Discipline ; and this prepossession he appears to have retained throughout the stormy period of politics in which he intermingled, in the reigns of Mary, and the regencies of Murray, Lennox, and Marre, till he ascended to that dignity which he employed to enforce its claims. His zeal, though repaid by a general acquiescence—so that, “in his time,” says the historian of the Houses of Douglas and Angus, “there was no man in Scotland that professed avowedly any other religion than the reformed, or maintained any point of religion contrary to the doctrine of this church”—was not however characterized by that enlightened liberality which respects the rights of conscience. This language is in itself but too suspicious ; and the suspicions it awakens of an intemperate bigotry are but too well sustained by the parliamentary enactments. He had previously, during the administration of his predecessor, participated in the scandalous practice of the noblemen of the day who put into office mere titular bishops, their stipendiaries, who handed over the revenues to them. On this

principle he first made Douglas, provost of the New College of St. Andrew's, bishop, and afterwards archbishop.—Patrick Adamson wittily adverted to these abuses, in a sermon which contains the following descriptions. He said there were three sorts of bishops: 1. The Lord's Bishop, that is, Christ's; and such was every pastor. 2. My Lord Bishop; that is, such a bishop as is a lord, who sits and votes in parliament, and exercises jurisdiction over his brethren. 3. And the third was my Lord's Bishop; that is, one whom some lord or nobleman at court put into the place, to be his receiver, to gather the rents, and let leases for his lordship's behoof, but had neither the means nor power of a bishop. This last he called a *Tulchan Bishop*; because as the tulchan, which is a calf's skin stuffed with straw, is set up to make the cow yield her milk, so are such bishops set up, that their lords by them may milk the bishoprics.

Having been tossed about in the tempestuous ocean of state affairs, Morton, in 1581, sunk beneath the wave; being beheaded, in consequence, as it should seem, of an ill-founded charge of "being airt and pairt" of concealing the murder of king Henry, the father of James VI. The gloom of his last days seems to have been irradiated with the light, as we trust, of real religion.

We now return to the earl of Angus.—After having received preliminary instructions under

the superintendence of his uncle, he studied at the University of St. Andrew's; and then, at an early period, returned to court. Afterwards, he repented of having too much yielded to the unworthy prejudices of the times, when literature was regarded as suitable chiefly for men of inferior rank, who pursued it as the means of subsistence, and not for the nobility; of whom it was deemed more honourable and useful to addict themselves to athletic exercises, or the invigorating sports of the field.*

Upon the death of Morton, being aware of his insecurity in Scotland, he willingly obeyed a

* Master Hume thus represents the facts. "Letters are thought only necessary and useful for mean men, who intend to live by them, and make profession of some art or science for their maintenance; but no ways either suitable or requisite in noblemen, and such as are of any rank or degree. For these they are judged to be too base; and he that affects them, pedantic, and of a mean spirit. Nay, most men do account the study and knowledge of them prejudicial, hurtful, and no small let and hindrance to politic activeness, and that it doth abate the courage of the mind and vigour of action which is requisite for their charge and calling of being statesmen and warriors. A perverse and pernicious tenent, and far contrary to the practice of the most famous captains and princes in all ages; such as were Julius Cæsar, Scipio Africanus, Alexander the Great, and Pompey called the Great also; of Trajan, Antoninus, Charlemagne, and almost all the Grecian worthies. And yet, we hear that the nobility, in France especially, account it a reproach to be called or esteemed learned, and deem it honourable to be illiterate and ignorant. Much good may this honourable ignorance do them, ere any wise man envy it!"

royal command to repair to the English court, where he was treated by Elizabeth with marked attention and liberality, and succeeded in ingratiating himself into the friendship of the earl of Leicester, Sir Francis Walsingham, and Sir Philip Sidney. The most honourable testimony is given to his religious principles, which he appears to have learned and cherished in the school of adversity. He was accustomed to say, that "he would not have exchanged the cross of his first banishment for all the crowns and princes' estates in the world."

The contentions of the nobility having facilitated his return, he was received with great kindness at Holyrood House, in October 1582. He was then desirous of living in retirement, being naturally unambitious; but deemed it necessary to counteract the plots of the queen's faction, who were endeavouring to undermine the Protestant religion; besides being bound in gratitude, as well as by consanguinity, to the noblemen who had facilitated his restoration, by the removal of those enemies who were the authors of his uncle's death, and the usurpers of his own possessions. In 1583, however, the Earl of Arran was recalled to court; and Angus, with others of the party of the Earl of Marre, were confined in different places: the former was sent beyond Forth, and finally to Elgin in Murray. The contests of the ministers of the Presbyterian church with the courtiers, on

the subject of religion, now proceeded to a great extent; and vehement complaints were made, that the best of the nobility were continually sent into exile, at once to satisfy the intolerance and the avarice of those in power. The Duke of Lennox, then a child, having been brought back to Scotland, was restored to his father's estates, and put in possession of the lordship of Dalkeith, which was an inheritance of the earl of Angus; but thus unrighteously appropriated, in order to perpetuate their political hostility.

The Earl of Marre at length assembled the malcontent lords at Stirling, to prepare a declaration to the king. Thither Angus repaired, and sent letters to his friends to join them. One of these, addressed to a Douglas, fell into the hands of his mother; who wrote a severe remonstrance against these proceedings, and avowed that she had prevented her son's journey. The reply of Angus, of which we subjoin a part, exemplifies the spirit by which they were all actuated:—"The noblemen that are convened here, have entered upon such a course as becomes them, for discharging their duty both to God and man. What the event will prove, is known only to God, and in his hands alone: if we perish herein, we cannot perish more honourably. Yet we hope that God, in whom we confide, and whose cause we have taken in hand, will work out our safety, and accomplish that which we intend for the good of his

own church; when you and your house (for which you are so solicitous, with the neglect of the House of God and all friendly duty) shall find the smart of such careless indifferency, and perish (as we fear, and are sorry for it) through such carnal and worldly wisdom and wariness." This ominous intimation was, in fact, literally fulfilled; for the lords escaped into England for the time, but within eighteen months accomplished their object; while the son and son-in-law of the lady in question were banished out of the kingdom, and miserably perished at sea.

The remonstrance from Stirling was sufficiently pointed against the Earl of Arran, as chief minister, and fraught with patriotic, loyal, and religious expressions; but it was unavailable. Proclamations were issued in the king's name, to raise an adequate force for the occasion; but the protesting lords evaded the conflict by flight, passing through Tweddale and Teviotdale to Berwick. In a Parliament held at Edinburgh May 22, 1584, the estates of the barons, earls, and their associates at Stirling were confiscated, the order of church government by Presbyteries, Synods, and General Assemblies forbidden, and termed "unlawful conventicles," and the episcopal office and rank again appointed. While these acts were proclaiming at the market-cross of Edinburgh, several of the pastors of churches—Lowson, Balcanquell, and Punt—went and protested, at the

hazard of their lives. Soon afterwards most of the ministers of the town fled to Berwick. Thence, by English interference, Angus and his associates were removed to Newcastle-upon-Tyne, that their proximity might not be annoying to the Court of Scotland; and on account of a jealousy on the part of Lord Hunsden, governor of Berwick, who, either from personal inclinations or reasons of state, maintained a correspondence with the contrary faction.

In this situation, the Earl of Angus became distinguished for his general courtesy, kindness, and benevolence of disposition : in particular, he maintained an epistolary intercourse with the fugitive ministers, urgently intreated them to repair to him at Newcastle, and even for a long time entirely supported them. When his means were at length exhausted, he said familiarly and cheerfully, "Now it is gone; and fare it well! I never looked that it should have done so much good." The lords were afterwards removed to Norwich, and thence to London, while their friends in Scotland were conspiring the overthrow of the Earl of Arran. As the Scotch ministers could not obtain a separate church—though this had been moved for in parliament, by favour of the lieutenant—they preached in the Tower, that being a place out of episcopal jurisdiction. The Earl of Angus was their constant and diligent hearer.

The negotiations for their return being, at

length, completed, Angus, Marre, and others, hastened to the Borders. On the first of November 1585, they published their Declaration at Faw Kirk; and pushed forward, to possess themselves, which they did with little difficulty, of Stirling; and soon after of the castle, where the king and the conquerors became immediately united. Their real loyalty was now apparent, and the king owned himself disabused. Angus devoutly acknowledged, that his restoration to his house and inheritance was of God: and so far was he from aspiring to a post of distinction, or seeking personal aggrandisement, that he even forbore, for a time, to appropriate what was strictly his own. Two years afterwards he dispensed with his privilege of bearing the crown, at the king's request; and submitted to take the second place, and carry the sceptre. Policy, however, might have dictated this abandonment of an hereditary right. His associates offered him the situation of Chancellor, which he declined; but at length accepted that of Lieutenant on the Borders. The close of his career, however, was now approaching; an event which occurred in 1588. "He departed out of this transitory life with great comfort to himself, and great grief of all honest men, and with a general regretting of all men; there being none such an enemy to him, or who did so envy or hate him, as not to profess and express his sorrow for his death. King, courtiers, noblemen, barons, bur-

gesses, commons—men of all degrees, rank, quality and condition—did lament him; such was the forcible power of virtue in him."

The precise circumstances of the settlement of the Angus family in the vicinity of Newcastle and in the northern districts cannot be further ascertained at this distance of time. Tradition exhibits them as indiginated in that locality from the period of the ninth earl's temporary departure from Scotland, as already related.

The next link in the chain has been recently discovered, by an account in the office at Durham, of the will of Richard Angus, farmer at Dilston, in 1603. He must have been one of the tenants of the unfortunate Earl of Derwentwater's father or grandfather; as that earl was beheaded in 1715, or 1716.

Henry Angus, of Raw-house in the county of Northumberland, is the first of that name, in the north of England, who professed the religious principles of the Calvinistic Baptists. This brings us forward to the year 1620. From him has descended one of the most numerous and respectable families in the kingdom. From A.D. 1620, to A.D. 1820, a period of 200 years, were eight generations, including more than 600 individuals, all descended from that excellent man.

MEMOIRS

Ec. Ec.

SECTION I.

HIS EARLY LIFE.

WILLIAM HENRY ANGAS was born at Newcastle-upon-Tyne, on the 6th of October 1781. At a very early period he displayed an activity and vigour of mind, which, in after years, grew into great energy of character. The observance and proper cultivation of these first intellectual developements constitute an important part of education; and if parents and guardians of youth were more vigilant than they frequently are, to discover, and more discriminating to direct, the mental, and especially the moral indications in children, it is unquestionable, that there would be, in many happy instances, a visible repayment of their assiduities.

Experience daily proves, that the real work of educating both the mind and the heart may begin at an infantine age. Circumstances, in themselves apparently insignificant, determine important and far-distant consequences; and a tone may often be given to the whole of future life, by what might

seem incidental or of transient moment. A passing event, or a casual conversation, may be the germ of future character—the stimulus to thought, the element of action. Of this we have an illustration in the account furnished by the subject of these Memoirs, on the occasion of his being appointed to the office of Missionary to Seamen. His words were:—"The first serious impression I ever remember to have felt, was at the age of about nine or ten years. I had then living a very aged and pious grandfather, whose frequent practice it was to speak to me on the great concerns of salvation. One day in particular, while sitting with him before the fire, he expressed himself with unusual solemnity upon the subject of everlasting torments. 'If,' said he, 'a burn on the finger, from that fire we are now sitting by, be so painful to bear, how should I be able to dwell for ever in that fire which is never quenched, and into which the wicked are cast, soul and body?' Then calling me his lamb, he entreated me to think of this, and to give myself earnestly to the fear of the Lord. This left a deep impression upon my mind, attended with a dread on my conscience, which I could not shake off for a great length of time, after the good man was no more. Hence I became more afraid than ever of neglecting morning and evening prayer, more careful over my words, and dared not to play on the Sabbath-day, which I was too wont to do."

After the decease of this pious ancestor, he was sent, with his brother Joseph, to a boarding-school, at Catterick, in Yorkshire. Subsequently, he was placed under the superintendence of Mr. Bradley. He describes himself as having carried along with him the same fears of death, and of the judgment to come, which his departed grandfather had been the instrument of inspiring:—"But," says he, "how ignorant I yet was of the true way of salvation, will fully appear from what follows. The rule of our school was to conduct the scholars every Sunday to the village church; and opposite to the gallery where I sat were placed the Ten Commandments, with this inscription over them: 'This is the whole duty of man.' The Law of God I was thus seriously led to consider, and particularly in moments of mental distress. At length, I concluded within myself, that if to keep those commandments, which were only ten in number, was all that was required for salvation, I had only to obey, and all would be well. With this in view, I marked out such points of the Law as I thought myself perfect in, and reserved the rest for the work of obedience; upon which I now set myself in right good earnest;—but soon found my error. The more I strove, the more I seemed to stumble; and the more I stumbled, the more I strove. The Law, therefore, only served to condemn me; whilst in its strength I saw, for the first time, my

own weakness; and in its purity, the impurity of my own heart. That, therefore, which I had so eagerly seized at as my best friend, in the first instance, now seemed my worst enemy; which, whenever I looked upon, drove me, as it were, to my wit's end.

“ In this unhappy state of mind I remained till my return home; and being led, by my honoured parents, under the ministry of the Rev. Mr. Skinner, it was from him I first heard so as to understand the way of salvation. His language was plain, and suited therefore to my age: his heart was affectionate, and suited to the nature of his message. I learnt from him, for the first time, that salvation was not of works, but entirely of grace; and the sweet and tender manner in which he spoke, on one occasion, from these words ‘ Come unto me, all ye that are weary and heavy laden, and ye shall find rest unto your souls!’ does not seem to have lost its savour even to this day. From being in the service of a slave-master, I now found myself in that of ‘ the Father of Mercies.’ The fear of death, and the dread of judgment, now gradually fell off; so that at length, through a sense of pardoning love and sins forgiven, I obtained that peace of conscience to which I had been before so long a stranger. Religious ways, from being ways of irksomeness or pain, were now those of pleasantness. Private prayer was pleasant; public

ordinances, and reading of the word, were pleasant. There was a new pleasure in the people of God ; and I can say, of a truth, concerning him who was made the honoured instrument of leading me into the strait gate and the narrow way, such was my affection for him, that I could have adored the ground upon which he walked."

These exercises of thought and susceptibilities of heart assimilate in character to those, of which most, if not all, converted persons are conscious. The process by which a conviction of sin leads to the efforts of self-righteousness is natural and common : for if there be a standard of rectitude presented, to which there is an evident want of personal conformity—and yet its claims are imperative, being enforced by indubitable, that is, supreme authority—the self-reproaching but unenlightened transgressor will at once aim to work out his own salvation, till the true and gracious plan of redeeming mercy opens upon his view, through some monitory voice from the sanctuary, or from the records of inspiration, and the tuitions of providence and grace. But the very frequency, amounting to commonness, of this process renders it worthy of especial remark in the individual case ; because it tends to elucidate the nature and maturing progress of an incipient piety, and to shew, amidst all the diversities which may be found in the particular subjects of a true

religion, there is in the operation of this power an obvious similarity, and in the principle itself an essential identity.

Unquestionably, however, there are many, to whom truth presents itself at once in all its clearness: sin appears exceedingly sinful, and Christ inexpressibly dear: the softened heart receives the purest impressions of the Spirit; and the movements of penitential sorrow intermingle with the flowings forth of faith and love. Then the clouds, which obscure and perplex spiritual conceptions in other instances, melt away; and the "Sun of Righteousness" arises on the soul, "with healing beneath his wings."

The decision of William Henry Angas in religion was, as we have seen, early and strongly characteristic. Future years attested its sincerity, and witnessed its more matured manifestations. Having "begun in the Spirit," he did not "end in the flesh;" although he records an early declension, owing to the influence of unfavourable circumstances in the career which he had adopted.

Upon leaving Catterick, he was sent to the Rev. W. Turner's school, at Barrass Bridge, for the purpose of completing his studies. His education had been conducted with a view to his entering upon the legal profession; but when the time arrived for determining the question of his future course of life, he declined the law, alleging,

at the time, that "he had heard it was extremely difficult for an honest man to pursue that calling." How far this reason was founded in justice, or in what respects he made a preferable choice, we need not inquire: in fact, he turned his attention to a seafaring life, and was accordingly bound apprentice to an old friend of his father's. His own account is as follows:—

"The time was now come when some secular calling was to be thought of, for life. After some deliberation, I gave a preference to that of a seafaring life to any other. But in so doing, it seems, I had not considered sufficiently the spiritual disadvantages attending such a choice, and much less the temptations to which I was about to be exposed. After being bound apprentice to the sea, as is usual in the large seafaring districts of the north of England, I soon grew partial to the profession, and to the class of men who followed it. But I was not now where family-prayer was wont to be made, nor within the influence of a pious example, nor within the reach of the stated means of grace; but on an element where no spiritual verdure was seen to quicken. The consequence of this change of situation was, that serious impressions gradually wore off; and vices peculiar to a seafaring life were too soon contracted. But this declension did not take place without many severe struggles of conscience. After seasons of slumber, she would often awake,

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and occasion great consternation and alarm. From these slumbers, also, I was frequently aroused by the sight of one and another, on my right hand and on the left, plunged headlong into a watery grave; and sometimes by narrow escapes I had for my own life. On one occasion, in particular, while sculling the ship's boat alone across the river, the oar slipped out of the notch, and I fell backwards overboard; but grasping the oar, which I saw floating near me, I was enabled to bear myself up; until a keel coming past, I was lifted up, and set again in the boat. At another time, on crossing a ship's deck, the main-hatches being loosely put on, one upon which I trod gave way under me, and I fell to the bottom of the hold, on some pigs of lead, lying upon the skins; the hatch pitching at the same time, upon its corner, close to my head. My right leg was so bruised and torn against the sharp end of the lead, and I was otherwise so shocked with the fall, that it was some months before I could walk, and years before I could go aloft without pain.

“ These and similar accidents had at least the happy effect of checking a wandering heart, leading it back again and again to a throne of grace, and making to flow afresh the tear of godly sorrow. Sometimes the conflicts of mind thus awakened were so severe, that while at sea, in the night-watch, I would steal into some secret

part of the ship, either below, or, as opportunity offered, to some place aloft, and there beseech the Lord that it might be so with me as in times past."

In these passages we trace the reality of his piety; though it had not acquired sufficient strength to endure with unyielding stability the buffetings of temptation. It is wonderful how God has "set one thing over against another!" so that if the profession he had chosen was singularly unpropitious, in many or most of its services and associations, to the condition of a mind which had just emerged from darkness to light, the intervals of leisure, and the opportunities for reflection, which it afforded, may be regarded as furnishing a counterbalancing advantage. The solitude of the night-watch—the magnificence of the o'ercanopying heavens, in which every star has a voice, speaking from the depths of space—the tranquillity of the "moonlight sea," or the roar and stir and mighty tossings of the tempest-driven ocean—the very sense of distance from other created things, and of insignificance and helplessness amidst vast and uncontrollable powers—these, and a thousand other incentives to solemn meditation, are adapted to recall the wandering heart, and re-impress the forgotten lessons of wisdom and truth. Such, at least, appears to have been the effect upon this occasion; and similar providential monitions

await almost every devious course of human pursuit. While the neglect of these often enhances guilt, the improvement of them restores to virtue.

It appears, from the scanty documents which survive, that William Henry Angas went to sea on three experimental voyages to Memel, Riga, and Stockholm. He was first on board the ship *Hannah*, Captain Hawkes, where the accident of falling down the main-hatch occurred. After this he went to Mr. Tinwell's school, at Newcastle, to learn the art of Navigation : from which situation he passed into the employ of Mr. James Crosby, serving part of his time as an apprentice in the ship *James*, Captain James Allan. From this gentleman's own testimony, at a subsequent period, on his death-bed, which was one of holy peace, it appears that young Angas was instrumental to his conversion. He was afterwards transferred, by the owner, to another ship, the *Trial*, Captain Bell, to finish his period of servitude, and of nautical education. This vessel loaded coals for London, and afterwards sailed on a voyage to the Baltic, to Cronstadt Mould, Petersburg, for a cargo of hemp. His brother Joseph, by whom he was accompanied, states, that they experienced great difficulty, owing to the ice and the gales of wind, in reaching Elsinour Roads ; where, however, they at length came to an anchor, with a large fleet which had been

riding there, under a heavy gale, for several days. During the night, the gale freshened, with snow and sleet; till some of the headmost ships broke away from both anchors and cables, and several were driven on shore. Two large vessels ran foul of the Trial, doing her considerable damage; so that, with the loss of cables and anchors, she drove on shore, under the lee of the Castle of Elsineur. At day-light they beheld nothing but an extensive scene of wrecks. Next day the weather moderated; when they got out the boats with kedge-anchors, and hove the ship on shore. At length, after some time, they were enabled to get under weigh, with the convoy fleet; but in the Cattegat a severe gale of wind overtook them, when six leagues off the Naze of Norway. The next morning they were unable to discover more than four sail, which, with themselves, were taken by a French privateer. The two brothers were now parted; William and the mate remaining on board, to condemn the prize, which was sent to Ostend.

Here the personal narrative may be advantageously resumed:—

“ Things remained thus till I was captured by a French privateer, on a winter's passage from St. Petersburg, bound to London. The chief mate and myself were the only two of our crew left on board: the rest were taken by the privateer to Norway, then a neutral state; where, on

landing, they were set at liberty. A fine new ship in the hands of the enemy—sails split and torn from the yards, through want of skill—separated from my shipmates, and the dreary prospect of being shut up for years in a French prison, were considerations that did not a little cast down my spirits, whenever I thought upon them; and the more so, when I was led to see them as evils which my departure from God had brought upon me. After being driven about by one gale after another, for several weeks, in the North Sea, we found ourselves at length without the Flemish Banks, with the steeples of Ostend in sight; but just before dark, our ship, owing to the blunder of the prize-master, struck, with a tremendous crash, upon the outer shoals, and broke the man's arm at the wheel. It was in vain to think of saving any thing but life. The ship was presently full of water; body-seas began to break over her, and a long winter's night was coming on. A Flemish fishing-vessel, however, hearing our signals of distress, boldly ventured out to save our lives, at the risk of their own. This was effected in the course of the night, though with great difficulty, before the ship went to pieces.

“The same vessel which had saved us from the wreck conveyed the chief mate and myself to a prison, and on the same night. But though now placed in most trying circumstances, I

could not but gratefully acknowledge the hand of God in so great a deliverance, and regard it also as a further token of his long-suffering and tender mercy. This led to a review of his past dealings with me: and the train of reflections which this event awakened, affected me much; producing, for a time, considerable watchfulness and prayer. These happy impressions were however, too soon effaced by what was to be experienced in the new scene of men and things upon which I was soon to enter. From the jail at Ostend we were removed to that of Dunkirk; cooped up, as it were, amongst hundreds of fellow-sufferers; vice in every shape ever presenting itself; without a Bible, or any person with whom to exchange a single word upon the subject of the best things; and, above all, with a heart prone to sin. The effect of all this was to deaden the conscience, and lead the heart away from God. After being about seven months in this situation, (which even in point of bodily suffering is shocking to describe,) I was marched, with others, into the interior of the country. On the march, I embraced the first opportunity to desert from the escorting guard, with a view to escape the further horrors of a French prison, and, if possible, to reach my native country. In this, however, I failed; and, some time after, was taken again, and marched back, to rejoin the party which I had left. Sitting by the fire one

evening, a French hussar present said he had an English book, and asked me if I could read. It was the remains of a pocket edition of Dr. Watts's Hymns, which he had been using to light his pipe. Not having seen a devotional book of any kind for a great length of time, I felt a strong desire to possess it, and, with a part of the little money I had left, bought it of him. Many of these hymns were particularly adapted to the condition and circumstances I was then in. As such, I found them both sweet and profitable to read, and committed many of them to memory. They were, I have reason to say, made the means of much consolation, of leading my heart often out in prayer, and of restraining me from going the lengths in sin I should probably have done without them.

“ After being nearly a year and a half in the hands of the French, an exchange of prisoners took place; by which means I returned home to my native country, to follow again the line of life from which I had been taken. But sin had not yet lost its dominion over me; nor had I yet seen sufficiently far into the desperate wickedness of my own heart. New circumstances brought along with them their new temptations; and, not being sufficiently on my guard, and living too much in the neglect of prayer, I often fell, and pierced myself through with many sorrows. And often the Tempter would say: ‘ Why

should you grieve, and give way to desponding fears? when all your past experience has only proved that sin was more than a match for you. If God has decreed to save you, nothing would prevent him. To look, therefore, beyond this, were only to embitter the present life, without being of benefit to that which is to come.' But Hope, in her season, would as often return, and bear me above all these suggestions; whilst, in desponding moments, the case of Peter's fall and restoration has been more than once a source of much encouragement. At other times, I was led to believe that the evil lay in a seafaring life, from its being so unfavourable to religion; that therein must lie the chief cause of all my wanderings from the ways of God; and that in any other situation, where temptations to sin were less frequent, I should be more able to live in a manner more acceptable to him. Under this impression, therefore, I acted upon the last resolution, in quitting the maritime pursuits for some other. Whatever circumstances might be connected with this rash step, it is known to him who knows all things, that the principal cause was that of a wounded spirit. On more mature reflection, however, I was led to see my error; and to see that the true cause of all the evil was to be found in my own heart; and go where I would, on the land or on the sea, this heart must go along with me. Hence I retraced my steps,

and soon returned to the sphere in which providence had placed me."

In the preceding narrative, two circumstances of some interest are omitted, which we are enabled to supply from another source. When almost sinking under the accumulated hardships of French imprisonment, having straw for his bed, in the depth of winter, and horse-beans and oil for his only food, God raised him up a friend, in the person of a Frenchman and a Catholic; who having heard his name casually mentioned, recollected that he had been acquainted with his father, in Newcastle, many years before, but the war had long suspended all intercourse between them. This happy reminiscence induced the worthy foreigner to furnish him with money, till he was released by an exchange of prisoners. This happened about two or three months previous to the termination of his twenty months' captivity. To complete, however, the sum of his present disasters, just before he stepped on the shores of his native country, with those indescribable emotions of delight which the susceptible mind in such circumstances is conscious, he was pressed, and forced immediately on board a king's ship of war. This vessel was on the point of sailing upon some foreign expedition. When the afflictive intelligence reached his father, he hastened to the admiral of the fleet, with whom

fortunately he had a personal acquaintance, and succeeded in procuring his release.

Thus were mercies and judgments intermingled in his cup; and administered in such due proportions and with such paternal care, that his real good was evidently intended, and really promoted. Considering the present immaturity of his religion, he would doubtless, without discipline, have been betrayed into greater and more dangerous eccentricities, the probable result of which it is not easy to calculate; and without those mitigations and deliverances from evil which he experienced, he might have been discouraged, and thrown back despondingly upon the world. Nothing is more admirable than the skill and kindness with which the blessed God adjusts and proportions every circumstance in the moral and spiritual education of all the children of his love; and nothing is more animating than the thought, that, however perplexing the intricacies of providence may at present appear, they will be rendered perfectly plain in a future and a brighter world. The proper purpose of biography is not only to assist us in the study of character, but in the study of providence; and every life, when correctly estimated, may cast some light on that mysterious page. It shews us a wise and controlling agency—vast as the universe, minute as the atom.

SECTION II.

THE PERIOD OF HIS SEAFARING LIFE.

WILLIAM HENRY ANGAS was advanced, at the age of nineteen, to the command of the Venerable, a ship belonging to his father. She was then lying at the Mother-bank, at the Isle of Wight, in the Transport service, with a cargo for Government. The officers of the 15th regiment were sent as passengers, and the vessel bound to Barbadoes. Evening and morning prayers were regularly maintained on board, during the whole voyage, which proved to be a prosperous and agreeable one.

An incident occurred on the passage which is worthy of record. Not many leagues from the island of Madeira, a young officer, of the name of Maxwell, fell overboard. Captain Angas, who was an expert swimmer, and ever on the alert, instantly leaped from the quarter-deck, and had the inexpressible satisfaction of saving the life of the officer. After unloading the vessel at Barbadoes, he again put to sea. In running down to Montego Bay, in the island of Jamaica, where he was to take in a cargo of rum and sugar, he beat off a French privateer, by which he had a taste of the perils of war.—We must

now, however, allow him to employ his own language, in describing his experience at this new period of his career. He thus writes:—

“Some time after I had completed my years of servitude, and obtained, by the help of friends, the command of a ship, a new scene of temptation presented itself. I now saw myself placed in command of a large property; in authority over others at an age before I had well learnt to command myself; with fine secular prospects before me;—and being withal, naturally, of an aspiring disposition (one so contrary to that which breathed in the meek and lowly Saviour), my heart was quickly carried away, as before wind and tide, in the vortex of worldly interests. The only question now seemed to be, how I should leave others behind, who moved in the same line as myself—how I should be what the world calls a great man, and cut a figure in life. These, and such as these, were the objects which now engrossed my heart; and that to the almost entire exclusion of all concern about the one thing needful. Before, other sins had the bite of a viper, that roused to prayer, and raised the cry again for mercy; but now the love of the world and the pride of life seemed, as with the touch of a torpedo, to paralyse the whole power of the soul. But even in this sunken condition, helpless as it seemed to be, the Lord did not forsake me quite, inasmuch as he raised up, in his provi-

dence, a spiritual friend, in the person of an elder brother. This young man, of a truly exemplary character, it was my privilege to receive on board, as supercargo. He was a member of a Christian church; and in him I found an example that influenced, a mind to admonish, and a heart to feel for my best interests, though I was far from taking that heed to these which I ought to have done:—in too many instances, indeed, they were treated with neglect. It was also the same pious concern for me that led him to put such books into my hands as were best suited to my case and circumstances—books which I, probably, never should have thought of for myself. Among others which were found of great service, was the Rev. John Newton's Life and Letters. The former of these I sat up all night to read, the first time I took it up."

The elder brother, Caleb, of whom he speaks, accompanied him as a passenger to the West Indies, about the latter end of 1801. He was truly a pious and intelligent Christian, and his conversation was eminently useful to the captain. Soon afterwards, he narrowly escaped the loss both of his ship and his life; owing to a mutiny, which included the whole crew, with the exception of one apprentice. They resolved to murder the captain, and to pirate the ship and cargo; but his prompt and courageous conduct became the means of deliverance. Arming him-

self for the occasion, he directed the cabin-boy to entice the crew below ; where he kept them, working the ship himself with the master and cabin-boy, till the fear of starvation restored them to a state of obedience.

On the next voyage, his elder brother again went out with him as a passenger to the Gulph of Mexico ; when he experienced a new and most afflicting dispensation, in the sudden death, by accident, of his valuable relative and companion. Of this event he speaks with the deepest feeling, both in his narrative and correspondence ; and it seems to have produced, in the end, a very salutary effect upon his mind. In a letter addressed to his father, dated *Deep River*, July 13th, 1803, he furnishes the following detail of the circumstances :—

“ You would know, by our former letters, of the Venerable going to Truxillo, upon the Spanish main, to take in a part of the ship Milford's cargo ; which sailed from Belize in November last, and put into that port in distress, in a leaky condition, for the safety of the ship and cargo. The merchants in Belize, hearing the state of the ship and cargo, petitioned the Governor of this settlement (Colonel Barrow) to grant a passport for the Venerable to proceed to take in such part of that ship's cargo as was deemed necessary to enable her to return to Belize, with a view to repair her. This being done, I conse-

quently was eager to embrace that preference which was given me, and got in readiness for the expedition. By agreement with the parties concerned in the Milford's cargo, I was to have one-half of whatever I took in: so I proceeded to Truxillo Bay, took on board a hundred logs, and then returned; but without my brother, who remained behind, on account of goods which he brought with him in the ship, with an intention to sell them. When all matters of that kind were settled, he took his passage for Belize in a large boat, which sailed from Truxillo on the 3d of June. The second night it came on a heavy gale of wind, and the boat foundered; which was the occasion of the loss of my poor brother, a black man, and a little boy, nephew to the captain of the boat. The boat was much broken by the gale, and every thing washed out of her. After some struggle, my brother regained the boat, but was quite spent: the captain, being the only man in the boat, hauled him in, very much exhausted. Leaning on the captain's arm, he pulled out his watch, and told him to be sure to give it to his brother William, for he did not expect to live: shortly after, with a smile, he kissed the captain's hand, and then expired—yes, the saint expired! In this situation lay the shattered boat. Deprived of oars, and all footing in the boat, the survivors were obliged to use one hand as an oar, while with the other they clung to

the boat. Next morning they drove upon a dangerous reef, which they beat over; and after luckily getting on shore, they repaired, as well as possible, the shattered boat. From that time they never tasted victuals, for five days, till they arrived at Belize; where I met them, and joined the unhappy sufferers, to drink deep of the cup of sorrow.

“Be not overcome, like me, even to sickness! Had it not been for a Divine hand, I should have sunk: but I abhorred myself afterwards, for such a state as I got into. Whatever means the Lord uses, he has his ends, whether he appoint a watery or a dusty grave for us. Dear father! he that giveth laws to the waves of the sea, that meteth out the heavens with a span, with the eye and the ear of a friend he counts our sighs, and puts our tears in his bottle. His bowels are moved to comfort our distresses; and before his arm is exerted, when our spirits are overwhelmed within us, he knows our path, and adjusts the time and measure of our trial with the same wisdom and accuracy as he weigheth the mountains in scales and the hills in a balance. Blessed be God, for ever, who can out of great troubles bring the greatest comforts!”

In a previous part of the same letter he thus expresses himself with regard to this event:—

“When I heard he had taken his last flight, how was my soul troubled! Sorrow took hold on me,

and I would not be comforted. I, as it were, flew in the face of the Almighty through distress; but a kind Providence caused the light of his countenance to shine, and let me see and know that I was sinning against him, by lifting up his gracious voice—‘It is I! be not afraid!’ ‘Be still! and know that I am God.’ Creatures are like candles, which waste while they afford a little light, and we see them waste away into their sockets one after another; but the light of the Sun makes amends for them all. The Lord is rich; and he can, and certainly will, give them that fear him more than he will take away.”

To these extracts may be subjoined his affectionate reference to the same calamity, in the narrative presented at his ordination:—“My advantage in a companion so truly valuable was not to last long; for on a second voyage, by a storm at sea, in a boat, he found a watery grave. As I had no common affection for him, so I grieved the more over the loss. A loss it was to me, and a great one, in one sense; but in another, and a far higher, it was my eternal gain. The thought of one so near to me in all respects being snatched away, in the bloom of life, from amidst the fairest prospects as to this world, left an impression both deep and lasting upon my mind. The dead lived in such a manner in my recollection, as to give new life to his past admonitions and example. The books he had once

recommended were read with greater interest than before. All this, working together for good, led me to reflect more seriously than ever I had done upon the uncertainty of life—of its vanity, of the instability of all earthly things, and the downright madness of living unprepared for that state which never changes. The things which had appeared so good, and so great, and of such gain, I seemed beginning to count loss. The flesh seemed crucifying—the great world rolling away—and the soul gradually rising into a newness of life; whilst the whole character was acquiring more strength, and more consistency.”

When afflictions are thus sanctified, it cannot be doubted that they are sent in mercy. It was, besides, one of those providential checks which he peculiarly needed; tempted as he was, continually, to pride and ambition, and to the indulgence of that sportiveness of mind which, without salutary and frequent restraints, is detrimental to the growth of youthful piety.

On the return from this voyage, during a perfect calm, his ship got into a very strong current in the bay of Mexico; and was drifted, with extreme violence, upon a rock, where both vessel and cargo were lost. All hands on board must have perished, had not an American ship hove in sight, which itself only escaped destruction by the timely warning of this previous ship-

wreck. To add to the calamity, nothing was insured.

Afterwards, he took the command of another large ship belonging to his father; and continued to trade between Britain and the West Indies for several years, during which he had many escapes, both by sea and land: twice he was affected by the yellow fever at Jamaica, and once at Honduras. These attacks, superadded to an extraordinary degree of activity in the discharge of his duties as captain and managing owner of three ships, proved so injurious to his health, that he at length desisted from the sea, and acted as ship's-husband on land.

The letters of Captain Angas during the period of his mercantile voyages to the West Indies were chiefly those of business. Frequently, however, he wrote to his sisters; always in terms of ardent affection; often in a strain of great humour, of which he had a natural vein. We may here introduce a short specimen. On one occasion, after giving an account of the droll ceremonies which are often practised by sailors on crossing the line, he thus writes:—"On the same day we caught a dolphin, the beauty of the finny tribes; and rather than destroy the prisoner, I wished him to capitulate, by proposing that he should engage to carry a letter in his mouth, which I would give him for you, and to appear

with it off Fishwick's White-lead-factory Quay ; in order to which I could give him his necessary instructions, and on those conditions liberate him. But he shook his head at so much nonsense, and died.—Had he acceded to my proposals, the transcendent beauties of the finny post-boy would have charmed you most irresistibly, whilst the plan on which I had fallen inferred the curiosity of your tardy correspondent."

His letters, however, whether of business or affection, were not unfrequently interspersed with those expressions and allusions which indicated a truly religious state of heart. Several of them were entirely on spiritual topics. The following are portions of a letter addressed to Mr. John Lindsey Angas.

" Carlisle Bay, Barbadoes, June 1804. :

" VERY DEAR BROTHER,

" ——— The intent of my letter is, to remind you how much I love you, and all who are of the household of God. These long voyages make long gaps between the dates of our letters ; which you also feel, as it deprives us of more frequent opportunities of spiritual communication. From what has already passed between us, you will believe, when I tell you, that the more I see of worldly delusions, the more God's people become endeared to me. I don't know how all has been with you ; but, since we parted, I have

had to combat with a formidable and dangerous enemy—that monster, pride! O that lurking serpent! (by what worse name can I call it?) that destroys those sweet moments of communion with God, and often draws me far from repose! Were I to inform you how I came off in the conflict, I should say that I shewed him the door; but still, his presumption has something to say in self-defence. Another enemy to our progress in grace is, the love of worldly things. But if we pray earnestly, Jesus will enable us to break through the snares and vanities that lie in our road, that we may be crucified with him, and live a hidden life, by faith in him, who loved us beyond measure, and gave himself for us. Yesterday, being Lord's-day, unworthy as I was, I assembled together my crew, to offer our tribute of thanksgiving to God for his unnumbered mercies, in conducting our little vessel through the dangers of a pathless deep. But how much am I in need of instruction and strength! Yet we are boldly to assert our attachment to him and his cause; and, as a reward for continuance in well-doing, he will afford us increasing knowledge of his truth, gradually dispersing the darkness of our mind, that we may delight ourselves in the wonders of his law, and finally find death to be disarmed of his blackest terrors.

‘Believe me to be your affectionate brother,
W. H. ANGAS.’

To his brother Caleb he thus writes:—

" Belize Old-River Mouth, July 30, 1804.

" DEAR BROTHER,

" From this time, I hope to be ready for sea in eighteen days.—Who should be here, first-lieutenant of *Le Renard*, French sloop of war, now in our service, but my old master, whose cabin-boy I was—Michael Bell, of the *Trial* All the ships here are healthy, one excepted; whose whole crew has been nearly cut off by the yellow fever, caught, as is supposed, at Port Royal, Jamaica. All mine are in good health: thank God for all things! A great many privateers, we are told, are out on the coast of America; but if I am taken, I know it will be the will of God, who orders all things well. This place is now reduced since the mortality last summer; which was very great, from a raging epidemical fever, which spared none; and they were many who were attacked. Our times are in God's hands!"

In a subsequent letter to the same correspondent, he speaks of the great prevalence of the disorder, and of the slow recovery of himself and his mate from a severe attack. His language is conceived in the spirit of a devout and humble acquiescence in the divine will.—During several other trials he evinced similar feelings; and, in

one of his letters, quotes, with concurring expressions of vivid sympathy with the sentiment :—

“ Good when he gives, supremely good,
Nor less when he denies ;
E'en crosses, from his sovereign hand,
Are blessings in disguise !”

Mr. Angas joined the Baptist Church in Carter Lane, Southwark, and was baptized by Dr. Rippon, Dec. 3, 1807 ; and received a member on the 6th of the same month.

SECTION III.

FROM HIS LEAVING THE SEA TO HIS CALL TO THE MINISTRY.

SOME time after his brother Caleb's death, Captain Angas relates, that it was his happiness, on returning from his voyages, to lodge under the roof of a pious widow. “ This aged sister,” says he, “ was of great service, in building me up in divine things, and in bringing me into contact with some of the excellent of the earth, with whom I found it good to associate. Previous to this, my intercourse on shore had been, for the most part, with characters of a very different description ; and there is reason to believe that it was the circumstance last mentioned which excited a desire for a more intimate acquaintance with the people of God. This desire was after-

wards gratified. Happily for me, I became personally acquainted with many, in whose hearts was shed abroad the love of Christ; and with persons, not a few, who were glowing with a laudable zeal to promote the same love in the hearts of others, both at home and abroad! During my intercourse with these, I began to feel an increasing desire to live more than I had hitherto done to the glory of God, in the good of my fellow-men.

“ With such a feeling on my mind, and with such opportunities as I had every day, and had had from a boy, of being acquainted with the abandoned condition of seafaring men in general, it will not be a matter of surprise that, sooner or later, I should have been brought to compassionate that class in particular, with an eye of more than common compassion, and one accompanied with the corresponding desire of becoming in one way or another instrumental to their salvation. The period when the impulse referred to was felt, was a little prior to the event of last peace. At that time, surrounded with secular concerns, I saw no way in which such a desire could be realized. This, however, growing, instead of abating, gave birth to many fervent petitions to him from whom all holy desires proceed, that he would enable me to commit my way unto him, and that along with the growing desire he would grant patience to wait his will, his own time, and his own way; or, if the desire

felt was not one of his own inspiring, that it might depart and die. In answer to prayer, his hand appeared at length strikingly manifest, in opening me an easy and effectual way through, and in giving me strength to act accordingly."

Hence it appears, that the thought of engaging in services of a benevolent and ministerial character originated at a very early period, and lay for years, like good seed, in the bottom of his mind. His withdrawment from mercantile adventures at sea afforded him more leisure and opportunity than he had heretofore possessed — which he did not fail to improve—of visiting various sea-ports, for the purpose of promoting the cause of God amongst sailors, by the establishment of Sunday-schools, the distribution of Bibles and Tracts, and occasional addresses; and this occupation tended to rouse from its dormancy the primary idea of devoting himself to more regular engagements, with a view to advance the spiritual interests of his fellow-men. His mind naturally sympathized with the activities of the age; and residing much in the metropolis, its public meetings attracted his attendance.

In June 1811, he mentions, in a letter to his sisters, having been present at the meeting of the African and Asiatic Society, held at the Freemasons' Tavern, when Mr. Wilberforce presided. His feelings were powerfully excited on that occasion, particularly by the following circumstance.

At the moment when Mr. Stephens had finished a very characteristic speech, with a keen rebuke of many of his associates in the House of Commons, who had declared that it was a disgrace to be seen near people of colour, Mr. Wilberforce observed a black woman standing near him, and instantly took her little ebony infant from the maternal arms, to dandle and foster it in his own bosom. The delight of the assembled multitude was extreme; while the countenance of the christian philanthropist beamed forth, through his speaking eyes, the benevolence of a tender heart. He seemed to say, in imitation of his divine Master: "Suffer little (blackmoor) children to come to me!"

The name of Wilberforce, and the cause of African Emancipation, have been long and gloriously identified. The removal of that distinguished advocate of the negro to his eternal rest has been singularly coincident in time with the framing of a Bill containing the fiat of the British Legislature, which provides for the speedy dispensation of that freedom which was one of the greatest and noblest objects of his earthly labours. It was not merely, as we have ample evidence, the feeling of humanity, but the dictate of a pure and exalted religion, that induced the efforts, and inspired the prayers, of that great philanthropist. He knew well, that the unhappy race who had been snatched by violence from their native shores, and subjected by inhumanity

and avarice to the yoke of iron in a foreign land, possessed not only the right to deliverance as men, but would, by their civil enfranchisement, become more advantageously circumstanced for moral and spiritual cultivation, as immortal beings. It was the first ripe thought of his mind to set them free: it would have been the golden harvest of his rejoicing spirit to see them "free indeed," in the liberty of the gospel of Christ. It was not, however, a little remarkable, that the anticipations of the projectors of this great deliverance were not to be fulfilled in the *manner* of its accomplishment. They nobly laboured indeed, and achieved much for the cause: others, imbibing their spirit, and carrying forward their intentions, increased the impulse, and roused into vigour the long-sleeping energies and silent voice of the British community: but He, "whose thoughts are not as our thoughts," nor "his ways as our ways," prepared still another kind of instrumentality, to fulfil the predestined purpose. Encircled with a halo of glory as the memories of the projectors of African emancipation must ever be, and resplendent on the pages of history as their honoured names must appear, it was not to them, but to *christian missionaries in the island of Jamaica*, whose efforts in sowing the seeds of evangelical truth in the hearts of the black population roused, into malignant, deadly, but happy operation, the demon of colonial persecution—it

was to these missionaries—to the christianity they diffused—to the sufferings they endured—to the representations they made—to the concurring energy of enlightened legislators, who had laboured in season and out of season—and finally, and above all, to the providence of that God whom these missionaries and statesmen served, awakening at length the British public from their apathy, and even the British *christian* public from an acknowledged drowsiness—that the final acts of legislative enactment and negro emancipation are to be mainly attributed. In the glorious phalanx that conquered at last, history, however, will always record the name of Wilberforce, as one of the first and greatest leaders in the early years of this mighty contest.

As years rolled on, the mind of Captain Angas became increasingly imbued with pious sentiments; and his affections were more and more concentrated upon the great object of separation from secular pursuits. Every religious movement kindled his sympathies in a moment. "Who was it," says he, in a letter to his sister Sarah, in 1815, "was telling me that you and some others had been raising a penny-a-week party in favour of the Baptist Mission? Now, my dear girl, this is glorious! In this labour of love, may you find it more blessed to give to the glory of God than to receive honour of men! Never forget, that every expression of love we are enabled to shew

to the Saviour, is an expression of his love to us.—It has come in my way, of late, to hear of the commendable zeal of our Newcastle friends, in planting Bible institutions around its populous neighbourhood. My poor heart often pants to be with them, in every such good object."

The stream of events appeared now to be running rapidly in the direction which he most desired; while, after a long period of serious reflection and fervent prayer, he ascertained, to his own satisfaction, the determining bias of his mind. He had agreed to form a partnership with his younger and elder brothers; but this was set aside, by his resolution to devote himself to the cause of Christ. Still he felt the reluctance of a conscientious mind to the abandonment of a post of apparent duty, and the consequent leaving of his brethren oppressed with anxieties, especially in a department which he best understood. At this juncture, however, intelligence arrived of the loss of two of the largest ships; one in the North Sea, the other in the Atlantic Ocean. This led him to think that providence was opening the way to the accomplishment of his most sacred wishes; and he accordingly gave his brothers an intimation of his sentiments. Only one ship remained; and he conceived, as that could be easily managed independently of him, that he might be left at liberty to devote his time, talents, and property to the spread of the gospel. The following

extract from a letter addressed to his father will furnish the best exposition of his views on this momentous subject.

" DEAR FATHER,

" *Jan. 15, 1816.*

"——— When I assure you of being perfectly well satisfied, in every respect, with the liberal and affectionate intentions of you all with regard to my temporal prospects, and the lively concern you have always manifested towards my personal comfort, I can have no room whatever to suspect that the change of life which I now so fully contemplate has proceeded from any thing that can occasion feelings of an unpleasant nature. And when I further assure you, that this change has pressed so weightily upon my mind for nearly twelve months past, as to become a constant subject of thought and prayer, and that after such a course of reflection I feel at length enabled—not, I hope, in my own strength—thankfully to give the parting hand to every earthly consideration, my friends will not be hasty to suppose me to have been the dupe of a fickle or romantic spirit, but wait till the future shall develop the real motives by which I may have been influenced—motives to be accounted for another day. I now wish to give myself entirely to him from whom proceed all holy desires and just views, without reserve, or one lingering look behind.

“ Much as I desire to turn my hand at once to this great work, yet, that all may be done in order, I would by no means rashly leave unfinished the few things which remain in my water department to complete :—I refer to the Teviot’s concern in particular. The next object to follow, would be a course of preparatory studies, the better to acquit myself as ‘ a workman who need not be ashamed.’ Whatever support you might be pleased to afford me in regard to the educational part, would be thankfully received; as it would render those facilities to me, of which I should be destitute, in case I had to labour without a tutor. You may be assured, that if ever I had reasons to restrain me from wasting your property hitherto, I should then have the highest, to give you the best proofs of my economy, in regard to what is bestowed for my improvement.

“ ——— This leaves me in the pleasing hope that all friends, if they should not commend, will at least not oppose a design upon which my heart is so fully set.

“ I remain your affectionate son,

“ W. H. ANGAS.”

Having obtained the concurrence of which he was so naturally and justly solicitous, he devoted himself to the study of Latin and Greek, preparatory to his entering the University of Edinburgh. A few sentences from a letter to Miss

Angas will further shew how his head and his heart were occupied.

“ Although Cousin Fanny does not fail to repeat the kind injunctions you left about my proper walks, yet I fear I have been a trespasser in this particular, since you left; and until I get Greek as much at my foot as I seem now to have got the Latin, it will be the case for a while longer; and then I promise to be like clock-work, to your commands. Till then, you must be so good as to look upon me as in the situation of one just begun the world, who is always allowed to work over-time, till he gets the world, as it is said, *at his foot*. In much study, we are told, and I sometimes feel, there is much weariness to the flesh; but, all praise to Him, to whom I hope to devote body, soul, and spirit! he has been the strength of my heart, whenever flesh has failed; and as long as I continue to seek his promised aid, I shall not despair of being carried through, to his glory. My preceptor sometimes tells me I must have supernatural assistance, in reference to my progress; and I take this as an answer to the large requests I am permitted to make to Him, who giveth so liberally, and upbraideth not. I cordially agree with your remark, that a deep and clear insight into human character is particularly important to the ministerial office. In addition to the opportunities I have enjoyed, in past years, in paying some attention to this branch of wisdom, may I still

have, and improve, many more!—O these strong desires, if I could but express them!—O these longings after every thing that shall make me ‘a workman that needeth not to be ashamed,’ that I may be wise to win souls to Christ!—If, after all, I may be honoured to snatch but one soul as a brand from among the millions, as they are falling off the stage into eternal fire, shall I lose my reward?—O that it may be ours, to spend and be spent, for him who has given us richly all things to enjoy!”

At the opening of the session of the University, in 1816, he proceeded to Edinburgh, where he prosecuted various courses of study with characteristic ardour. With the exception of about two hours, which were devoted to exercise for the sake of health whenever the weather would permit, he was fully and intently occupied from six in the morning to eleven at night. Between Logic, Moral Philosophy, Latin, Greek, Mathematics, French, Dutch (to the attainment of which language he had devoted himself for ulterior purposes of usefulness), and general reading, he had an “ample swing,” as he expresses it, for his whole mind. In addition to his literary pursuits, he preached every fortnight at two villages within seven miles of Edinburgh, and assisted in conducting a Sunday-school. In the midst of these multifarious engagements, he maintained a rigorous spirituality of mind. “Oh,” said he,

"what a blessed thing it is to bring soul, body, and spirit into the service of him who shed the last drop of his heart's blood for poor sinners! of whom, in my own eyes, I hope for ever to appear the chief!"

In August 1817, he was regularly called to the exercise of the christian ministry, by the church under the pastoral care of Dr. Rippon, of which he had now been several years a member. The church, however, recommended him not to enter at once upon public labours, but to devote himself for a time to further preparatory studies, and to preach occasionally. This intimation of their wishes he received with feelings of humble compliance, and immediately declined some public engagements to which he had been previously invited.

SECTION IV.

HIS FIRST VISIT TO THE CONTINENT.

AFTER consulting several friends on the subject, Mr. Angas determined, with their unanimous concurrence, to go for a year or two to Brussels, to pursue, in comparative seclusion, his classical studies; and particularly to acquire the Dutch and French languages, for the special purpose of subserving the spiritual interests of sailors on the sea-coast of France and Holland. He was

led, by his early associations and habits, to cherish the deepest emotions of sympathy with the moral degradation of this important class of men; and to promote their spiritual welfare, whether at home or abroad, was not only one of the first objects of his solicitude, but probably the immediate means of producing his desire for ministerial occupation.

In September, he went accordingly to Brussels; where he domesticated himself in a French Catholic family, and cultivated an acquaintance with ministers both of the Catholic and Lutheran churches. Here he regularly attended, every Sabbath, the French, Dutch, and English services, and soon made rapid advances in the knowledge of continental languages. After incessant study from the early morning, he usually spent his evenings with French and Flemish natives, for the purpose of acquiring facility in their respective dialects; and he mentions with gratitude their kindness, in affording him every requisite assistance.

At the expiration of seven months, he removed to Rotterdam, where he conceived that he could prosecute the study of the Dutch language with greater advantage. In that place he became a resident in the family of M. Mounier, a French Protestant minister of the highest respectability. His Catholic friends at Brussels could not part from him without tears, and he entertained a hope

that he had been of some use to them, in spiritual concerns. The affectionate expression of such an anxiety on his part evinces the prevalent zeal and piety of his spirit.

Having diligently persevered in his Dutch and French studies for several months, he intimates, in a letter to his father, his intention, after gaining some further improvement, of removing to Zeist, near Utrecht, a Moravian settlement, at the distance of about forty miles; where he anticipated an opportunity of acquiring the German language in perfection; as the people came from the Saxon part of Germany, where it is spoken with the best accent. In the mean time, he began to employ himself attentively with Theological studies and composition; and wrote several sermons in French, Dutch, and English. His friends endeavoured to persuade him to preach in both the former languages, in which they deemed him competent; but he had not, at that time, acquired sufficient confidence to attempt it.

The following graphic delineation displays some excellent points of character, and shews the manner in which his time was employed in Rotterdam. He thus writes to his sister, in July 1818:—"As I am fond of little-folks, and *fond of learning Dutch*, M. Mounier's family just suits me; for we have four or five of them, from two to eight years of age. When I want recreation, I take them out to walk in the fields; or, for exer-

cise, romp with them in the yard, and we skip with a rope together; and, by way of change, I carry them in my arms, or ride them upon my shoulders. Thus, by their little artless gambols, my mind, when on the stretch, is relieved; and I am further repaid by the Dutch I learn from their engaging prattle. One little girl, in particular, is a favourite. She has the privilege of coming into my study, and sitting at my side, drawing or writing letters to *children in England*. When I am gone out, she is asking whether I am in; and when I am in, she says I am not to go out; and many a long solitary sitting she has at my room-door, when I am absent, waiting till I come.— I always contrive to manage some little new plan, so that one or another of them shall relate to me every day different stories. By this means I reduce into practice the theory of my lessons during the day; and am fitted for conversing with grown-up persons, by catching more of the genius of the language than is to be found in books."

At the beginning of the year 1819, Mr. Angas removed to Zeist, where he became acquainted with many of the Moravians. Their number he found to be about two hundred. He took up his abode in one of their families, for the purpose of familiarizing himself with the German language. He speaks in high terms of M. Fryhauf, the Moravian minister; and adverts with great satisfaction to the character of the public preaching

among that people, as plain and evangelical; to their feasts of charity, as distinguished by simplicity and affection; and to the touching pathos and elevating sublimity of their style of music in worship.

The observation, that the character of a man can only be fully developed by probationary circumstances, is frequently recalled with increasing force and various illustration. Many have maintained their consistency, and acquired considerable reputation, till they have been assailed by some severe test of their virtue; and then their professions have proved "like the morning cloud and early dew." In two letters addressed to his father in the autumn of 1819, Mr. Angas has incidentally furnished a bright evidence of his genuine disinterestedness and purity of motive, in devoting himself to the work of the ministry. The temptation offered to him was powerful, and to a young mind peculiarly flattering. It was not indeed to abandon the work to which he had pledged himself, but to turn aside from the particular course which he felt that he had conscientiously chosen. The importunity of friendship by which he was urged to accept of a situation of emolument and honour, as well as of great influence and probable usefulness, rendered his refusal alike difficult and noble. He thus states the facts of the case and the feelings of his mind:—

"I had lately a visit from Mr. Theldval, a cler-

gyman of the episcopal church at Amsterdam, charged with a commission from Dr. MacIntosh there, who is a particular friend of mind, offering me a vacancy in Berbice, one of the Windward colonies in the West Indies; which has become vacant, by the superannuation of the former pastor. It is a large and respectable congregation, composed of the most opulent Dutch and British planters. The place is very healthy; as appears from the former pastor having been there forty years; and though seventy years of age, you would take him for fifty. The stipend will be guaranteed at 800*l.* per annum sterling; and probably the perquisites and presents, which in such parts are very handsome if the minister gives satisfaction, would make it 1000*l.* or 1200*l.* It would be required that the new minister should preach in English, and be able to carry on conversation in Dutch. Dr. MacIntosh, to whom I am led to suppose the appointment is wholly referred, has done me the honour to think I should be just adapted to it, and has strongly recommended me to accept it. It was already known to the Doctor that I was a baptist in sentiment; but nothing has fallen from him to lead to the conclusion that this would be an impediment. I gave my friend, however, to understand how much I was obliged to him for his good opinion, but that I had a much larger sphere of usefulness in view, and for which I was preparing

myself. I therefore *declined the offer*. My sphere will be, in all probability, to make known to my brethren on the seas the glorious gospel, and present to them the unsearchable riches of Christ. I confessedly set off with this idea in the beginning; and God has kept the object so steadily in my view, and I hope so near my heart, that I yet hope that this and no other will be the work for which he has, in his unerring wisdom, chosen me. *How* this is to be best accomplished, is a matter for further deliberation, should he not dispose my heart in the mean time to take some other part of the vineyard; for, however we may wish or propose, it is He, who has all hearts in his hand, that disposes all. I look forward, in such a work, to many difficulties, and to the weathering of many a storm; but, amidst them all, I see such a vast and noble field for the gathering in of souls, that I am borne above all fears. If God, in his providence, for the sake of his bleeding Son, should determine me for a work to which, since I left worldly affairs, my heart has been so fondly attached, then I shall, as soon as I master the languages which will be auxiliary to the work, submit a plan, perhaps, to the Baptist Missionary Society, should it suit them to attach it to their Mission; and if not, to some other; or address myself to those of the British public who are most interested in the moral and spiritual welfare

of that class of men in England and on the continent."

In a subsequent letter, he thus refers to the subject:—"Shortly after I received your favour, Dr. MacIntosh came into this neighbourhood, on the affair of the Berbice vacancy; and on speaking to me again, he stated the fixed salary to be £.1000 sterling per annum, instead of £.800, which he had named in the first instance. I gave him a thousand thanks for his friendly intention and good opinion; but declined, as before, upon the ground which I stated to you in a former letter; namely, that my plan is to be, (as far as it pleases him who has the hearts of all men in his hand, and guides them as he will,) to seek the salvation of my brethren on the sea, from sinking into that deep which is bottomless and eternal. As to my age and time of day, if I go to work with my heart in the right place, I know he can produce more effect by once preaching by me, than a thousand times by one who is a self-seeking hireling." The character of his mind on this occasion became still more fully developed, by the circumstance of his having, in this refusal, to encounter some opposition to his design. No earthly consideration, however, could change his decision; and at whatever cost of feeling, he continued firm and unalterable in his purpose. It will be recollected, that he proceeded to the continent, at first, with the express view of qualifying

himself, by the acquisition of foreign languages, to labour in a particular branch of service. Of this he never lost sight; and the desire to advance the spiritual welfare of the maritime population of his own and other countries entwined itself with his most cherished and anxious solitudes. His love to souls made him a moral hero; and he acted both piously and nobly, in placing all earthly considerations on the altar of conscience, to present them in sacrifice to God.

SECTION V.

FROM HIS RETURN TO ENGLAND, IN 1820, TO HIS
ORDINATION AS A MISSIONARY TO SEAMEN.

Nothing is more worthy of admiration than the persevering steadfastness with which Mr. Angas adhered to his main object. In pursuance of it, he returned to England in the beginning of 1820; and while fully approving and cordially co-operating with the Port-of-London Society and the Bethel Union in active exertions for the good of seamen, he nevertheless considered their operations as embracing at that time too limited a sphere; and accordingly suggested the formation of a British and Foreign Sailors' Society, "whose pretensions," as he expresses it, "should be as large as the British and Foreign Bible Society, for all lands;—the former to be for all

waters, and all men of the waters ; the one to be separated from the other by the margin of a water-line—each on his own element.” To promote this design, he waited on an influential member of the Church of England, who promised his aid, and from whose zeal he anticipated a happy result. After taking great pains, and indulging sanguine hopes of success, the scheme appears, for reasons which are not assigned, to have been abandoned.

Since that period, various occurrences have induced others to unite in a similar plan. Their earliest wish was of the most comprehensive character ; and efforts were made to combine the energies of the members of the Establishment and all Evangelical Dissenters in one great institution, which, while identical in principle and plan, should admit of a diversity of operation. Some leading persons of the former body, however, were of opinion that a separate constitution would, on the whole, be more advantageous to the cause ; and accordingly, the Dissenters agreed, in 1833, to the formation of a new society, having the same general designation with that which Mr. Angas had so long before conceived, and which he had in vain attempted to organize.*

* The following are the Resolutions passed at a Public Meeting which was held at the City-of-London Tavern, on Wednesday, July 3, 1833—the Right Hon. Lord Henley in the Chair :—

Moved by the Rev. Dr. Cox, Seconded by R. H. Marten, Esq.,
That

In the autumn of this year, Mr. Ward, one of the Baptist Missionaries in India, since departed to the "rest that remaineth for the people of God," having come to England for the two-fold purpose of recruiting his health and collecting money for the erection of a College at Serampore, had determined to visit Holland; and, as the Baptist Missionary Society deemed it desirable to establish more intimate relations with their friends of kindred sentiment on the continent, Mr. Angas was appointed to accompany him in this mission. On him it naturally devolved, from his knowledge of the country and its language,

That the interests and objects of the Sailors' and Port-of-London and Bethel-Union Societies being the same, they be now united.

Moved by the Rev. John Clayton, Seconded by the Rev. Dr. Styles, That this institution be called "THE BRITISH AND FOREIGN SAILORS' SOCIETY, for promoting their moral and religious improvement.

Moved by the Rev. Charles Hyatt, Seconded by the Rev. James Mather, That the very large class of our fellow-subjects employed in the sea-service having claims the most urgent and interesting upon the rest of the community, all denominations of Christians be invited to co-operate for their spiritual and temporal welfare; and that the following be a general outline of the constitution and objects of the Society:

I. CONSTITUTION.—The affairs of this institution to be under the management of a Board of Directors; all Agents employed to be appointed by them; and the Society to comprehend Christians of all denominations. Any person subscribing One Guinea annually, shall be a member; and a donation of Ten Guineas, or upwards, at one time, shall constitute a member for life. Any minister giving a collection shall be at liberty to attend the meetings of the Committee.

to correspond on the subject, and to arrange those preparatory measures which might facilitate their future progress.

After a long and stormy passage of eight days, they arrived in Rotterdam; whence they wrote to a Dutch minister at the Texel, requesting him to accompany them on a tour to the Mennonite churches of Holland. This applica-

II. OBJECTS.—1. To carry into effect a more enlarged and efficient plan of promoting the cause of God among seamen, by establishing an extensive and regular system of preaching the gospel, holding Bethel prayer-meetings, distributing the Scriptures, books, and tracts. A minister to be appointed as the Thames Missionary, who shall devote his time to the spiritual interests of sailors and watermen.

2. To obtain a chapel for sailors.

3. To form sabbath and day schools for children, and evening and sabbath adult-schools for sailors and watermen.

4. To form Auxiliary Societies and Corresponding Committees.

5. A Monthly Magazine to be published, to convey useful instruction, to report the proceedings of the Society, and to contain a faithful and accurate cash account.

6. As the simplicity and unsuspecting character of seamen is proverbial, and they become, in consequence, an easy prey to the ruinous operation of the crimping system, it is proposed to establish, as soon as practicable, respectable Boarding-houses, where the sailor may have, in safe custody, his chest and hammock, and be provided with a comfortable home.

Moved by W. Cooke, Esq., Seconded by Lieut. Fabian, R.N., That the affairs of the Society be entrusted to a Treasurer, Secretary, or Secretaries, and a Board of Directors, to be chosen annually; and that the following be the Conductors for the year ensuing:

John Pirie, Esq., *Treasurer.*

Rev. F. A. Cox, LL.D. }

Rev. Thomas Timpson, } *Secretaries.*

BOARD

tion ultimately failed, and they proceeded alone. In the mean time, they drew up a statement of their intentions, of which many hundreds of copies were circulated. The time which Mr. Ward could devote to the object was very limited, as

BOARD OF DIRECTORS:

Rev. J. Arundel.	Rev. N. R. Harry.	Rev. John Ousby.
—Joseph Belcher.	—E. Henderson,	—W. S. Palmer.
—Jos. Berry.	D. Ph.	—T. Price.
—Thomas Binney.	—William Henry.	—S. E. Richards.
—D. G. Bishop.	—J. Hoppus, A. M.	—George Rose.
—John Blackburn.	Prof.	—Thomas Russel.
—W. Broadfoot.	—Charles Hyatt.	—J. Pye Smith, D.D.
—John Burnet.	—C. Hyatt, jun.	—John Styles, D. D.
—J. Campbell, <i>Tab.</i>	—Thomas James.	—Arthur Tidman.
—John Clayton.	—T. Lewis.	—Henry Townley.
—George Collison.	—James Mather.	—W. Upton.
—J. Fletcher, D.D.	—J. Morison, D. D.	—R. Vaughan.
—Charles Gilbert.	—W. H. Murch.	—H. V. Wilson.
—J. E. Giles.	—Edward Muscutt.	—John Yockney.
—Robert Halley.	—W. Newman, D.D.	—J. Young, M. A.
Messrs. G. F. Angas.	Messrs. G. Miller.	
Alexander Bain.	John Roberts.	
Gilbert Blight.	F. Roberts.	
William Bousfield.	T. Roberts.	
Jesse Bridgman.	G. R. Robinson, M.P.	
J. Chapman.	Ald. W. Thompson, M.P.	
G. S. Clarke	Joseph Warrington.	
John Cook.	David Wire.	
William Cooke.	Capt. Allen, R. N.	
Samuel Ebbs.	—T. Brown.	
R. Flinn.	—Dougall, R. N.	
John Francis.	—Prynn.	
George Gull.	Lieut. Norris, R. N.	
J. G. Jackson.		

Moved by the Rev. C. J. Davies, Seconded by Capt. Allen—
That the thanks of this Meeting be given to the Right Hon.
Lord Henley, for his kindness in taking the chair on the pre-
sent occasion.

he had arranged to sail for America on the 1st of October, on his return to India. After proceeding with his friend, therefore, to only a short distance, and preaching a few times, he left Mr. Angas about the 10th of September. The latter determined to pursue his course through North Holland; of which country he speaks as offering the most perfect picture he had ever witnessed of economy, industry, cleanliness, and good order. His plan was to pass northwards, as far as the island of Texel, where the Baptists are numerous; thence to cross the Zuyder Zee, and land on the opposite coast of Friesland; to proceed north-eastwards, to Groningen; and return southwards, to the borders of Germany.

At Amsterdam he remained a week; where having requested a meeting with the twenty-four notables and three ministers of the church, which consisted of thirteen hundred members, he gave them a full account of the Baptist denomination of England in general, and of the operations of their Missionary Society in particular. This interview had a very favourable effect, not only in removing some prejudices which had been indulged through an entire ignorance of facts, but in procuring a public document, which ensured respect, wherever he travelled among their churches and ministers. Before his departure, he circulated papers round the city, to give publicity to the mission, and to excite them to unite in raising funds to assist the Society.

In the beginning of October, on his way from Dakkum to Groningen, he was overtaken by a dangerous fever and ague, arising from the long continuance of incessant rains. After three weeks, his illness assumed the fixed character of a third-day's fever, as it is there termed; which rages for eight or ten hours, and leaves the patient in a state of great debility. In his own characteristic manner, he says, in a letter to his father—"My stay here (at Groningen), depending on my recovery, is uncertain; for I am off the moment the doctor pronounces me in a state to travel again; for I long to get through this work, which is likely to be followed with consequences the most important to the cause of Christ, of any thing I ever put my hands to, or ever may again." During this illness he received very marked attentions from the Dutch Baptists of the place, who have two churches; one consisting of two hundred and fifty members, the other much inferior in numbers; but both of them opulent. The Mennonites, as a body, are considered the most wealthy people in Holland. The cause which he advocated, everywhere experienced a welcome reception; and there was soon reason to believe that measures would be speedily adopted, in all the churches, for the purpose of raising funds for the Mission.

It was not till about the second week in November that Mr. Angas was sufficiently recovered

to quit Groningen. He then proceeded to visit the different congregations situated between that place and Enschedé, on the confines of Prussian Germany. At this place he received the pleasing intelligence, that the Baptists in Amsterdam were, in consequence of his exertions, engaged in forming an Auxiliary Society; and that collections had been already received by those whom he had nominated, previous to his departure from the city. Notwithstanding several subsequent attacks of the fever, he persevered incessantly in his work, till his return to Amsterdam; whence he writes to his father, as follows:—

“*December 2.*—It is now about ten weeks since I last left Amsterdam; and, in my absence, I have visited all the principal Mennonite churches, in Holland, and in the lower provinces of the Rhine. From what I can judge, my journey is likely to lay the foundation of a large and lasting good to the Mission. In the ensuing week, I am to meet the Commission nominated by the church here, to solve some questions which have sprung out of their different conferences in my absence; and thus, I hope, an Auxiliary Society will be formed, which will concentrate, in time, the resources of the whole of the Mennonite churches in Holland. Donations of some consequence have been already received, and partly from those who are not of their persuasion. When I say that I have visited most of the principal of

the Baptist churches in Holland, I except several which lie in the low lands of Friesland and Groningen, quite in the country, and at considerable distances from both towns and villages, whose members consist of opulent farmers. I was advised to pass these over for the present time; because the roads leading to them, at this season, are nearly impassable, and no inns where to lodge. In addition to this, there is danger, in those low marshy regions, of catching the fever and ague again. The neighbouring ministers have, at my request, charged themselves with making the necessary communications to those lords of the soil. There remain but the two churches of Leyden and Haerlem to visit. These lie, as it were, in the neighbourhood of this city; and I shall take them in my way to Rotterdam, as I return to England, which I hope will be in all this month."

Soon after this, he was again confined for some weeks by the return of fever and ague. His solitude and sorrow were, however, alleviated by an official letter from the Committee of the Netherlands' Bible Society, at Amsterdam; intimating, that, in consequence of the information which he had communicated, they had voted 4000 guilders (about 320*l.* sterling, according to the exchange at the time) for the Translations in India, especially the Javanese Version. Java being a Dutch colony, a hope was also expressed

of its becoming an annual grant. He had besides the satisfaction, before he left, of seeing the Auxiliary for the Baptist Missionary Society, which had occupied so many of his anxious thoughts, finally arranged.

In a letter, upon his return to England in January 1821, he thus writes:—"During my tour in Holland, I received information of an immense number of Baptist churches in different parts of the continent of Europe—Hamburg, Sleswick, Denmark, the Palatinate of Germany, Prussia, Switzerland, and France. Now all these being, for the most part, very well able, as I learn, to aid in the spread of the gospel in India, I intend, in a year or two more, to be among them all, for the purpose of forming them into a solid union, for the good cause of Him who bled and died for us."

Again he addresses his sister:—"I have obtained tidings of a vast number of Baptist churches, in Altona, Sleswick, Holstein, East Friesland, Prussia, the Palatinate of Germany, Switzerland, the German banks of the Rhine, and in Alsace in France. Now, my dear, when I shall have staid my time in London, I intend to seek all these brethren out; and yoke them in different sections to the great car of the gospel, that they may co-operate with us in England, in every work of faith and labour of love."

It is obvious, from the preceding narrative, that the Committee of the Baptist Missionary

Society had made a happy choice of agency for the accomplishment of their views in Holland. The journey of Mr. Angas, moreover, elicited those traits of character which eminently qualified him for the service of the Christian ministry, and furnished impressive proofs of the adaptation of his mind and the preparation of his heart for usefulness. That disinterestedness, which had shone forth, like "a gem of purest ray," on a previous occasion, was now brought into conspicuous view and beneficial association, with a zeal that never faltered—an activity that never slept—and a piety that never cooled. Whether traversing the country, or tossing on the bed of sickness, his soul's best energy, like the needle pointing to its magnetic pole, was true to its great object. This portion of his history, however, strikingly illustrates a peculiarity not unfrequently observable in the dispensations of Providence. The primary and exclusive object in his own mind was the salvation of sea-faring men; and yet his first public exertions were unexpectedly guided to a different sphere, which he never afterwards abandoned, and in which he was, perhaps, chiefly successful; namely, the promotion of the Missionary cause, in connection more especially with the proceedings of his own denomination. There is a sovereignty as well as a perfect wisdom in the disposals of the Supreme Ruler. While he inspires holy sentiments, and kindles ardent emotions in the

bosom, and points them to a particular end, he chooses and often makes it apparent that He will determine and arrange the means, independently of our prepossessions. It is often satisfactory to the Christian, in his retrospective glances at "the way in which the Lord his God has led him in the wilderness," to perceive that the most important events of his life—those turns and movements which have involved both his own happiness and the good of others—have arisen, not from the determinations of his own mind, but in opposition to them; and that he has been unawares, unwillingly, and in a sense irresistibly, directed in his course.

Although not strictly in the main stream of the narrative, yet the following particulars, contained in a letter while resident at Mile End, dated December 1821, are of too interesting a character to be omitted.—"The disasters at sea have of late been, above all things, distressing; and he must have the heart of a stone, indeed, who can read Lloyd's books for two months, and not weep for those who have their bread cast upon the stormy element! Amidst the tremendous scenes that have been witnessed out of sight of land, there has been now and then a circumstance which leads us to hope that all who have found a watery grave have not therewith found a death in the bottomless pit. Among others that might be mentioned, may be selected that

of 'the Lark' of Shields. This vessel, on her way from America, became water-logged in the late gales, north of the Shetland Isles. After a little time, the decks were severed by the waves from the top sides. The crew, along with two lady-passengers, having no longer a resting-place for their feet, fled to the fore-top; where they were eight days and nights, subsisting upon raw potatoes. This, their bread, they mingled with many tears of forlorn hope, that He who rides upon the storm would see fit to order it so, that they might be discovered by some other ship. Foiled of this hope; as the last resort, they embarked in the long-boat, which they had some way or other secured, if peradventure they might reach the Shetland Islands. In this situation they remained, tossed and driven about, seven days; when at length a small sloop discovered the boat, and took up those who remained of the sufferers. These consisted of only two, who were in the last stage of life: all the rest were lying dead, at the bottom of the boat. They had been impelled, by hunger, to devour the dog. Among the deceased was a pious young seaman who was well known to me: his name was Thomas Atkinson. He was among the last that expired. A little before his death, the captain, who seems also to have been a pious man, said to him, 'Come, Atkinson! let us sing a hymn.' 'Ah!' said this excellent young christian; 'I would, but that I

am so weak I cannot raise my voice: but I will pray.' After a few breathings of low and ejaculatory supplication, he passed into that world where 'not a wave of trouble rolls across his peaceful breast.' He was one of those who, having tasted of the heavenly gift himself, has often been known to go into the worst of houses, to persuade his deeply-degraded brothers of the sea to leave the abodes of vice, and go with him to the House of God. He had often borne his testimony against swearing and drunkenness in his ship—often, without any other effect than to irritate and offend. At length, one day, when they were all together below, he said to them: 'Come, if you will not swear, I will read you a Tract.' They agreed, and listened attentively. It was the Swearer's Prayer. He had scarcely finished, when one of his shipmates, a young man, breaking out in a flood of tears, exclaimed: 'Ah! I have often heard my poor father preach many a good sermon; but nothing has ever cut me up like what you have read!' At another time, he was turned out of his ship, by the captain, because he was not mean enough to deny that he had written, with chalk, a text of Scripture up against the bulks-head, the tenor of which bore very hard against swearing, in which the captain was an adept."

In pursuance of his first purpose, Mr. Angas, upon his return from the continent, sought the

earliest opportunity of taking up his residence in the neighbourhood of the College of Stepney, that he might obtain some instruction in Theology, preparatory to more stated ministerial engagements. Having adopted this plan, and acted upon it for some time with his usual assiduity and success, he freely imparted the state of his mind to his father, in the following letter :—

*" 26, Assembly Row, Mile End,
London, Feb. 8, 1822.*

" MY DEAR FATHER,

" It is now about a year since my last return from the continent; during which period I have been engaged, as you know, for the most part, in a course of Theological studies. These, together with what attainments I had made in other branches, I hope will lay a basis, whereon, by the divine blessing, I may be able to raise a solid and useful superstructure in future life. The next consideration then is, What and where shall be my future scene and sphere of action? In coming to a decision upon so important a question, after long deliberation and much prayer on my part, the only consideration with me, it seems, ought to be simply this—not where and how I shall best advance my secular interests—not where and how I should promote my own personal ease or comfort,—nor where or in what way I shall acquire to myself the largest share of

popularity as a preacher or as a scholar—but where and how I may win most souls to Christ; and so to labour for Him, as to deserve from His lips, at the last and terrible day of God, this reward: ‘Well done, thou good and faithful servant! enter thou into the joy of thy Lord.’

“With this view of the case before me, and under the influence of motives in some small degree, I hope, proportioned to the importance of it, I have been led to consider the following as the leading parts of a plan of future labour, which, under the blessing of Him who disposes all things wisely, is the most likely to embrace and ensure the largest share of usefulness in the work to which I have set my hand. First, By the grace of God, I give myself up to His service, with a special view to the spiritual welfare of sea-faring men: 1. By preaching the word among them in the principal sea-ports, and along the coast 2. Visiting ships, British and Foreign, and distributing the Scriptures and Tracts among them. Secondly, To unite with the cause of seamen that of the Baptist Mission on the continent, chiefly as my sea-faring labours may call me there.

“The reasons with which such a course of labour as the above, with regard to myself, stand connected, will, I think, appear such as might be expected of me to assign. These are, 1st, Because sea-faring men are known to all the world

in general, and to me as one of that class in particular, to be more destitute of the gospel than any other class of men.—2dly, That a far greater proportion of them are swept into eternity than other men, by premature death.—3dly, None is so likely to feel for them, as one who has himself been an eye-witness to the dangers, hardships, and sufferings which are inseparable from their lot: and having, from a boy, been accustomed to their habits and line of life, none more proper to enter into all the circumstances of their life; and consequently the most fit to exhort, to warn, to admonish, and to console them in the great things of salvation.—4thly, Because of the paramount desire I feel, beyond any other class of men, that they should be made partakers with myself of the heavenly gift; of which I trust the Lord has, in much mercy, given me to taste.—5thly, This desire is the same which *alone* influenced me to leave all secular prospects for their sakes.—6thly, That I have reason to believe this desire was of God, from the circumstance of my having been enabled to turn a deaf ear to all, from other quarters, which promised so much more of what the world calls good and great, than it seems likely for me to realize in the line of duty before me.—7thly, and lastly Because He, from whom all good desires flow, seems so remarkably to have paved the way for me, since I first thought of His service, by raising up arks

in different sea-port towns, causing several societies to be formed—and is forming more; all which seem, in the plainest manner, to say to me, ‘This is the way; walk ye in it.’ And, besides all this, I am persuaded, that when true religion shall become more general among the seafaring classes, they will be most powerful auxiliaries to the cause of Missions in the different parts of the world, where their profession, from time to time, calls them to visit.

“But there is one question, which may properly arise to you out of all this: ‘Whence am I to draw my secular support?’ I have no other reply to give to this, than, ‘Out of my own funds, for the present.’ Do not infer, from this, that I am of opinion the labourer is not worthy of his secular hire. I believe, on the contrary, he is; and that, if possible, more so than a workman in any other line: but then, at the same time, I limit this to cases where there is no other adequate means of support. As to myself, I am, as yet, without any family incumbrance; and the interest of what is my own, is abundant for me; which, in my expenditure, I never have, nor ever intend to exceed. If I should change my condition in life—which is not likely, and which indeed would scarcely be consistent with the line of labours I contemplate—it will never be, I trust, to encumber myself, and cramp my usefulness, by narrowing the means of that usefulness.

"I have thus laid before you, my dear father, my sentiments upon this important subject, as before one who is entitled to the first communication of them; and to whom I have indeed stated, and ever shall, all that relates to me, of any consequence in matters of life. It will be a source of great gratification to learn that my views agree, on the whole, with your own; but if not, I hope to be favoured with a line from you, containing any suggestions on the subject in question; which shall have my due consideration. At all events, I hope you will never cease to pray for me, as I do for you—that we may appear at the Last Day among those whom the Lord shall own, in the presence of the countless millions of our fellow-race. O that we may stand there with joy, and not with fear! I remain, dear father, yours affectionately,

"W. H. ANGAS."

This frank communication was received with parental cordiality and concurrence: and soon after, receiving an unanimous call from the church in Carter Lane, he immediately made arrangements for his public designation to the work which he had so long contemplated with intense desire and devotedness. From this he could not be diverted by the wish of the Committee of the Baptist Missionary Society to engage him more fully in their service: but while he adhered to his original design of consecrating himself to the

Sea Mission, he expressed his readiness, at all times, to concur in the views of the Missionary Society, by every practicable exertion on their behalf.

At length the anticipated day of his designation arrived; when he was publicly ordained to the work and office of a *Missionary to Sea-faring Men*, in connection with "the British and Foreign Seamen's Friend Society and Bethel Union" in London. This service was conducted on board the Floating Chapel, at Bristol, on Wednesday Evening, May 11, 1822. The Rev. Mr. Pry, Methodist minister, read and prayed on the occasion. The Rev. T. Roberts stated the general object of the meeting; and proposed the usual questions; which elicited from him a general history of his former life and present ministerial bias, and of the principal points of his faith. These were briefly the same as distinguish the body of Protestant Evangelical Christians. The Rev. Mr. Rooker, of Tavistock, having been prevented from bearing a part in this service, the Rev. Dr. Ryland delivered a very solemn and affectionate charge from 2 Cor. ch. v. 14: "The love of Christ constraineth us."—The Rev. Mr. Crisp then engaged in prayer.—After singing, one of the Baptist Missionaries, from Ceylon, closed the service by prayer.

Immediately after this public appointment, Mr. Angas entered with eagerness upon his mission;

visiting Colchester, Ipswich, Harwich, Lynn, and various places on the eastern and northern coasts of England, as far as Hull and Newcastle; whence he "steered," as he says, for Carlisle, Stockport, Whitehaven, Workington, Lancaster, and the western coast. Wherever opportunity offered, he formed Auxiliary Societies; and everywhere preached the word, distributed Tracts, and stirred up the spirit of the people. As a specimen of the zealous manner in which he devoted himself to these incessant labours, we may quote his first communication.

"Harwich, June 17, 1822.

"I am on the eve of leaving this place for Ipswich. I received the supply of Reports and Magazines you sent me, a few hours before I left London, on my way to Colchester; first having to pay off, by a few days' stay, an old and frequent invitation to Rose Cottage, near Brentwood, the country residence of a relation. Almost immediately on my arrival at Colchester, I proceeded to a place called the Hythe, where the shipping lay, which is about a mile and a half from the town. I went on board of the only brig lying there, as the rest were barges; and told the mate my errand, and asked if I might have the ship that evening for a sermon. He said his captain was on shore; and having a good deal of rigging about the deck, he thought

I should not succeed. I then went in search of the captain; and, on my way to his house, meeting with the master of a barge, I asked if he knew any thing of the 'British and Foreign Seamen's Friend Society and Bethel Union?' He said he had heard of it. 'Can I have your barge's deck, to preach upon?' 'No; but I can bring you to a person who I think will do for you.' This person was one of our praying Bethel friends; but when it came to the barge, he was uncertain, as his owner belonged to the Church Establishment, and such a thing had never been done in the place before. On telling him, that if I failed in procuring a vessel, I should take the quay side, he took me to the house of a Mr. T——, close by. To the son I opened my commission, he being the only one of the family at home; and stated further particulars respecting my mission, pressing my request that he would grant me the deck of one of his barges. He highly approved of the object, and would rather encourage it than not. This I thought was sufficient ground for me to go to one of his barge-masters. I accordingly went, and soon arranged it for the next evening. He was fond of the idea, and said he would have a well-spread awning for the occasion. Meantime I obtained a seasonable supply of suitable Tracts from a Mr. K——, Secretary to the Religious-Tract Society in Colchester. With these I made again for my barge, at the time

appointed: numbers were waiting on the quay and on her decks. I began by first addressing the people on the subject of my being there, and what it was chiefly connected with; and then proceeded to worship. The deck of the vessel was crowded, as also the quay side all the way along; and the T—— family and others were up in the granaries and warehouses opposite, where they heard distinctly every word. At the close, the Tracts disappeared in a very few minutes, such was the eagerness of many to receive them. Before the last prayer, seeing the interest that all seemed to feel in the object, I begged the favour of any whose hearts pointed that way to give me a meeting. After the last hymn, with a view to the formation of a Bethel-Union Society, several came forward with their subscription and names. Since then, I have put the hearts of the Baptist and Independent ministers, I hope, in motion, for the same end; and you may expect, ere long, to hear of a Bethel Flag being hoisted at Colchester. The T——s were standing at the door, as I passed by to the inn; and they asked me in. Their excellent conversation, and fervent wishes for success, were very pleasing; and they offered me a donation, which I begged Mr. T—— would give to the master of his barge, whom I had appointed collector for the time being. After receiving the Tracts, I called upon the Rev. Mr. M——, a pious clergyman; but as the servant-maid told me he

was not at home, I did not see this truly excellent man till next day. The few minutes we spent together was a drop of celestial bliss by the way. I had made his acquaintance at Amsterdam, where he was upon an errand of love. He is alive to the importance of the good work on the great deep.

“ *Wivenhoe*.—I set off, next morning, for a place called Wivenhoe, a sea village about four miles from Colchester, by water; giving notice, as I came into the neighbourhood of it, and on board of the smacks I found on the way, that a sermon would be preached to seamen at Wivenhoe. I first addressed myself to Mr. H——, the Independent minister at Wivenhoe; but, on stating my object, he did not seem at first to fall in with it. The interest seemed, however, to increase by conversation, and he consented to let me have his chapel. It will hold about 250. The population of Wivenhoe is set at 1600; and another sea-village, about a mile higher up, at about 500: and out of these about 350 fishermen, being the crews of 120 vessels constantly going in and out of the place; yet *not more than seven of them attended Mr. H——’s chapel!* When these points were laid open to him, he only then began to see the sea-field before him, *lying till now unoccupied*. From this I reasoned on the great importance of the *Bethel flag*, under which, with a blessing, his

place might become crowded and enlarged. I wrote out a notice, and sent round the old bellman to give out that there would be a sermon at six o'clock. At the time appointed, there came on a most tremendous shower, and not more than a dozen were assembled. Mr. H—— thought he was not out of his reckoning as to the little interest which the thing was likely to excite; but as soon as it cleared up, a flood of people came, which nearly filled the chapel. Among them were the crews and captains of some of the ships which I visited after sending the bellman, and many belonging to the Establishment, which equally surprised and delighted Mr. H——. After a brief exhortation, I gave a long account of the society, its works, its prospects, &c. At the close, Mr. H—— came up and spoke like a new man, pressed the importance of the object, stated his intention of having a Bethel flag, appealed to the ladies for it in particular, and invited the Methodists to draw nigh and unite in the work;—so that I trust the foundation-stone is laid, both at Colchester and Wivenhoe, for societies and flags. I left with the friends some Reports and Magazines. I walked home again in the evening, the service closing at about nine o'clock; and threw myself upon the bed until three o'clock the next morning, when I set off by coach for this place.

"*Harwich.*—Having a good deal of writing to do on my arrival, I did not announce myself until next morning. It being sabbath, I preached twice at the Methodist chapel; where the Bethel flag was hoisted in the evening, announcing a sermon expressly for sailors. The place was crowded, and many could not gain an entrance. At the close of the sermon, I gave an account of the society; in the course of which I took occasion to correct an error in their flag: it wanted a *Union*, which I expressed as the main glory of the work. After service, a lady sent word she would work it in with her own fingers, at her own cost.—I think I may venture to say, from appearances, the Bethel friends have lost nothing of their warmth by this visit, for which they have often expressed themselves more than grateful. Our good brother H——, the elder, is here. His brother sailed the day I arrived.

"My next port is Ipswich, which may, I think, become a situation of some importance; and I hope there also a flag will be procured and hoisted up. I suppose my brother Gilbert is with you, ere now; if so, he will be glad to participate in these few lines. Pray for me, that I may be steadfast in this work, immoveable, and abounding in it more and more.

"W. H. A."

SECTION VI.

HIS SECOND VISIT TO THE CONTINENT, IN 1822.

AFTER performing an extensive tour on behalf of the Seamen's Society, during which Mr. Angas was everywhere cheered by crowded audiences, and the most welcome reception by all denominations, he embarked at Hull, in September 1822, on a second visit to the continent. The direct purpose of this journey was, as before, to promote the objects of the Baptist Missionary Society.

His passage to Hamburg was unusually long, stormy, and perilous. They were in peculiar danger off the little island of Siltz; when his chief anxiety appears to have been, lest, in case of his decease, no other person should be found to occupy his sphere, in preaching to his brethren of the sea. While drifting before wind and wave, it was a time of comparative leisure for the watch upon deck. Of this, and similar opportunities, he availed himself to converse upon the most important topics of religion; and expresses a good hope of the captain, and two of the crew. He preached twice during the voyage.

Upon his arrival at Hamburg, he went to Mr. Gilbert Van der Smissen, of Altona, to endeavour to interest him in the Baptist Mission. To this gentleman, whom he describes as "full of years,

and full of that glory which crowns the hoary head that is found in the way of righteousness," he presented his credentials, consisting of the Seventh Memoir of the Oriental Translations, a Prospectus of the College there projected, an abridgment of the 'History of the Mission,' by Mr. Fuller, an Appeal to the Public of Holland on behalf of that benevolent enterprise, with introductory letters to the Dutch Baptist churches, and copies of correspondence which he had maintained with them. His reception was such as to afford him great satisfaction; and afterwards he acted under his advice, in immediately going forward with his work, by preaching and erecting Bethel flags; although ship-preaching had suffered interruption from the Harbour police, before his arrival. Notwithstanding the publicity and zeal of his movements, however, he was almost entirely unmolested. "The field of usefulness on the waters here" (thus he writes) "is rich and wide. O for grace and wisdom to cultivate it, so that it may be made to bear manifold fruit, to the glory of Him who has redeemed us to be a people zealous of good works! I consider that there are not less, at one time, than four or five hundred British and American seamen in this port, lying all within a narrow compass, and changing almost once every fortnight." In a few weeks he commenced a Sunday-school; which soon gave promise of becoming the occasion of introducing

that useful system generally into the town. He also determined on the purchase of the hull of a vessel, for the purpose of fitting it up, in a plain manner, as a chapel for seamen. These labours were continued, and with an inexpressible ardour, amidst much personal suffering, from a severe cold in the chest, caught by exposure, after preaching in the crowded cabins of British and American vessels: but from this attack he happily recovered.

While he received, with great pleasure, information of the ready co-operation of many of his friends at Newcastle in the cause of sailors, there were others whose coldness and inactivity gave him extreme pain. He proposes, as a means of "quickenning the christian blood" of such individuals, "a few sea-voyages in the stormy seasons of the year, which would do more for the sailors' cause than all the verbal exhortations that could be given." His own exertions were unremitted, during the severity of the winter of 1823. He conducted worship to overflowing audiences on board different ships, and for six weeks alternately in the 'Hope' of Greenock and 'the Admittance' of Boston, the two most spacious vessels in the port of Hamburg at the time. The harbour was for a considerable period almost a solid mass of ice; which afforded great facilities for public worship, as they could walk to and fro to the half-buried ships. The merchants, how-

ever, both English and German, were, to a man, hostile to the Bethel flag; and some of the captains, who at first attended, withdrew from the services, through fear of being branded with the odium of the cross at the tables of the scoffers, where they were invited to visit. No little portion of odium naturally fell upon Mr. Angas; but with the bold sincerity of a sailor, and the fervour of a christian, he says, "Lord, grant that I may be covered with such odium all the days of my life!"

In the spring of the year 1823, he proceeded to visit the Mennonite churches in Prussian Poland and the Palatinate of Germany. In this district he acted with great wisdom, by contenting himself chiefly with furnishing information, as preparatory to future efforts to obtain their contributions. At Benkenhofswalde, about seventy English miles within Polish Prussia, he found the first of these churches; and ascertained that they extended, at various distances, as far as Königsburg, in an eastern direction, along the banks of the Wathe, the Netz, and the Wesel. At some distance from Berlin, the carriage broke down in the night; by which accident he was compelled to walk a considerable distance, and took a severe cold. His detention in Berlin, in consequence, proved, however, advantageous to the cause he had espoused, by introducing him to the acquaintance of some German friends, who were afterwards of

great use to him. He describes the chief of the five notables of the church of Benkenhofswalde as a venerable old man, "who brought with him a beard, and a gravity on his face, that would have done honour to Jacob of old, and was worthy of patriarchal times. His dress was suitably simple. He is one, of whom several are remaining among the Mennonites, who has departed from their ancient integrity in disconformity to the world—a right and true *non con!*"

Benkenhofswalde is, properly speaking, neither town nor village; but a level country district of great extent, with the river Netz meandering through it; and is bounded, to the north and south, by gently rising hills. It is overspread with detached houses at various distances, inhabited by the Mennonites, who, in general, farm their own estates. To an English eye, the scenery often appears rather bare and naked; but this defect is supplied by the effect of the whole, which is pleasing, if not imposing. The church is situated in the plain towards the north-west, and is a very neat edifice. The account of their service is worth relating, as it will furnish the reader with a general idea of the worship of these good people; whose separation from the world is such, that they never recollected having seen an Englishman before. "At ten o'clock, the hour of forenoon worship," says Mr. Angas, "I was at the church-door. One of the deacons shewed me

into the vestry. Presently, service began by singing a hymn; the sound and sense of which was at once sweet, serious, and solemn. We did not leave the vestry till the hymn was finished. The minister then prayed for about ten minutes, extemporaneously; then gave an address which was moving and impressive, by which he sought to engage the attention of the people, and dispose them to the solemnities of the day; then all kneeled, and spent a few minutes in silent prayer: again they sung; after which a sermon was delivered, from Mark xvi. 16. The preacher confined himself wholly to what related to faith; as necessarily preceding baptism, as well as connected with all true blessedness in time and for ever. The sermon was plain, serious, and truly evangelical. A few minutes again ensued of silent prayer, in a kneeling posture; and a hymn closed the service." The number of members was 260: the entire body in Prussian Poland is estimated at 15,000. Some years since they amounted to more than 30,000; but half of them, at least, removed into Russia, and settled on the borders of the Black Sea, and on the banks of the river Moloshna, where the Emperor made large grants of land, and conferred on them many privileges.

That these good people needed the information which their pious and zealous visitor was so well able to communicate, will appear from the men-

tion of a single fact:—they had only now and then heard of the name of Baptist, by the occasional references, of a very slight kind, to the mission, which they had seen in the *Basel Verzeamelung*, a collection of Missionary intelligence published monthly at Bâle by Mr. Blumhardt; but they had thought the English Baptists were only a better sort of *Roman-catholics*!

Mr. Angas diligently pursued his objects, in visiting the Mennonite churches which stretch along a line of country from Dresden as far as Tilsit, in a north-easterly direction. He frequently attended their churches; and spent day after day among them at their farm-houses, being driven about, for several hundred miles, in their country carts. Excepting at Dantzic, Elbing, and Königsburg, he found them all agriculturists, and differing considerably as to the degree of evangelical sentiment. Those who manifested the greatest light and life of religion were the inhabitants of the vicinity of Berlin. Nothing could surpass the kindness and hospitality with which he was everywhere received, and yet the temperature of feeling towards the mission was lukewarm. In his characteristic manner, he declares—"I should have been much better pleased, had they even kicked me out of doors, and taken the mission in." This coldness was, however, by no means universal: in many instances, they readily pledged themselves to missionary exer-

tions. Still, he could not conceal from himself, that though many evinced a singularly deep and simple piety, "with a holy savour of spirit and conversation," yet vital godliness was on the decline, and had been for a long period. This he attributes, perhaps truly, to the practice of baptizing and admitting to membership all the youth of Baptist parents indiscriminately, and without regard to a work of grace upon the heart. Several churches, however, were vigorously opposing themselves to this innovation upon ecclesiastical order and discipline. Though they admitted the mode of immersion to be scriptural in baptism; like the Dutch Baptists, from whom they sprung, they pour water upon the subject. They religiously refuse to take an oath, or to bear arms. In some churches, they neither wear buttons, nor have button-holes; but use hooks and eyes of brass, which are fixed in front of a long blue strait cloak. They also wear a broad-brimmed hat, and often their beards. They are exempted from carrying arms, on condition of their paying a fine, of each one dollar annually, both in peace and war; and this tax is applied by government to the support of a military college. Their preachers are selected from among the members; and one church has frequently three or four, besides an elder who is the only person deemed eligible to administer baptism and the Lord's-supper. These are often illiterate

men, and ignorant of the grace of God—another obvious reason for the decay of vital religion.

In a letter from Bâsle, addressed to his father (Sept. 25, 1823), Mr. Angas mentions a very interesting fact. After expressing those emotions of enraptured astonishment, of which most travellers in Switzerland are conscious, at the general scenery and the Falls of Schaffhausen, he adds: "But there is also, in the neighbourhood of Schaffhausen, a moral beauty; which, in real worth, excels this natural one, inasmuch as usefulness excels ornament. It is, an institution for the blind poor; the origin of which is as follows:—"A poor man, born blind, had been restored to his full sight, by a blessing upon the operation of a skilful oculist. His spiritual sight he had received long before. From gratitude to God, who had blessed him, first with a sight of himself, and then of the glories of nature and the beauties of his native country—and from compassion to his poor blind brethren—he had the faith to lay the foundation of an institution for the blind poor with a single kreutzer, which is the *sixtieth* part of *two shillings*. Out of this, by a blessing on this poor man's labours, and in answer to his prayers, there is now to be seen a most eligible college, which accommodates about thirty inmates, and is supported by adequate funds."

This anecdote is calculated at once to awaken diligence and to inspire faith. No one, however

poor in circumstances or obscure in station, is placed beyond the sphere of possible usefulness; and no one, however apparently inadequate his means, however circumscribed his influence, however few his opportunities, however despised his efforts, ought for a moment to feel discouraged in benevolent enterprises. The single seed he sows in the most barren district, and sows in tears, may, under a divine blessing, spring up into a rich and extensive vegetation; and, at least, he will have the approbation of him who said of a woman in ancient times, illustrious in character though poor in circumstances, "She hath done what she could." It will often be found, that what is done in the spirit of selfishness or of vain boasting, however magnificent in design or profuse in liberality, will fail; while that which is attempted in faith, and humble dependence on God and fervent prayer, will obtain the divine benediction, and prosper beyond the most sanguine calculations. Thus does the Infinite Being glorify himself, by imparting unwonted energy and unthought-of success to insignificant means; and preserving in obvious distinction the agency and the instrumentality.

The present Swiss Baptists appear to have descended from a small remnant of the Waldenses, who found a shelter from persecution in the mountainous parts of Switzerland, where the inhabitants, though Catholic, were, at the time, tolerant. The great mass of that ancient people was driven

into different parts of Europe more remote from the Piedmontese valleys. Those who inhabit Switzerland retain their primitive character, while in the Piedmontese valleys the churches have adopted the Protestant doctrines and discipline. The following letter contains some elucidatory statements on this subject, and furnishes an interesting narrative of proceedings.

“ Montmirail, Dec. 20, 1823.

“ MY DEAR FATHER,

“ I wrote you last from Bâle, via Hamburg, annexing my Letter to the Prussian churches and my advices to the society at the same time, all which I trust have come safe to hand. But that is so long ago, that it is now high time I should give you this proof that I have not lost all my English among these foreigners, nor lost myself among the delectable mountains of Switzerland. It is about two months and a half since I entered into any commerce with our Swiss Baptists; and that was first in the near vicinity of Bâle, where there are about sixty families. This people form a very great contrast to all other Christians in Switzerland, as well in point of dress as their particular tenets. The costume of a Swiss Baptist, especially a person in years, has something in it of a venerable simplicity. The brethren wear their beard its natural length. The hat has a broad rim and a low round crown, not unlike our

Quaker of the old school. The upper garment is made of coarse cloth of a light colour, in form of a pelisse, reaching about half leg down, but without cape or buttons, both of which they consider luxuries; and, in place of the latter, use brass hooks and eyes, which are scarcely visible when the garment is close. Nor is the shirt neck (upon the same principle) allowed to appear above the handkerchief. The sisters attire not unlike the rest of the peasantry, but without ornament, and all in dark colours. In their habits they are retired, and reserved in their conversation, mingling no more with other denominations than their secular business requires, and consequently shy of strangers, arising chiefly from a fear of innovation. They are gentle and peaceful in their dispositions; corresponding to which, they neither take an oath, nor bear arms. Their firm adherence to these latter has brought down upon them, at different times, heavy persecution on the part of the government in the different cantons where they have been found, especially in those of Zurich and Berne. They appear to be a small remnant of the ancient Waldenses, who fled out of the valleys of Piedmont long before the Reformation. But not more than two years after that era, the Protestants began a persecution against them, on account of the oath and arms-bearing, and not giving up their children for baptism. These persecutions were renewed

in the years 1700, 1708, and 1711. Numbers of them suffered long imprisonment; and several, both in the cities of Berne and Zurich, suffered death on the scaffold. The last among the latter was a Johannes Haslibacher, at Berne, who was one of their preachers. During the periods above referred to, numbers of them fled to a *Roman-catholic bishopric*, where they found an asylum from Protestant persecution; but with the loss of a good deal of landed property, which they had earned by the sweat of their brow. Strange you will say, that governments boasting of their being Protestant, and of their republican form, could find a pretext for persecuting people who have ever been proverbial for their peaceful, industrious, and strictly moral habits! I forgot to add, that smoking is not allowed among them; and taking snuff meets with strong objections. I have never met with either the one or the other among Swiss Baptists. For the rest, their doctrines are soundly evangelical, and differ from us only in their not touching on Predestination and Election. They have the Lord's-supper only twice a year, and the washing of feet on the same occasion. Their ministers are chosen, out of their own body, by lot. Their style of preaching is, in general, very confused: it has however this in it, that it consists of pure quotations from the scriptures, though brought forward with scarcely any order. The Bible is the only book they read, excepting a

sort of Baptist Martyrology; and in some hands you meet honest John Bunyan's Pilgrim, and his Holy Wars. Being a people uncertain as to their being tolerated, they have never had any other places of worship than their own houses and barns; and no means of education for their youth, but what they get from their parents, which, in general, does not extend beyond plain reading and writing.

“ The peculiarities of these people considered, you easily conceive the difficulty I had in gaining an entrance amongst them. I was a foreigner; my dress was against me; and my bare chin nothing in my favour. After a good deal of work, I got the ice broken at last, and have kept it open ever since. My main argument was, ‘that I had come a great many hundred miles to see them; and that my message was no other than love to them, and to the cause of him, whose example was love;—and though I differed with them in outside, they might not find, perhaps, so great a difference; and I had no earthly interest in the journey I had taken to them. In addition to this, I could refer them to several of the best and most respectable persons in the town of Bâsle.’ These were arguments which carried weight enough (after a length of time) to procure me an invitation to call upon them, to partake of a meal, and to attend their worship. My fortnight at Bâsle was spent in gaining this

point, which paved the way the better for an intercourse with those I was yet to visit in other parts. After bringing matters so far, and making known the mission among them, I proceeded to the village Moutier de Grand Val, about thirty of our miles in the Canton of Berne. This village stands in a very deep valley, surrounded by immense high mountains on all sides; and on their loftiest and most solitary parts live about one hundred of these Baptist families. In Moutier was a French Moravian family—Merrillat. Here I succeeded (happily for my object!) for apartments. M. M. being acquainted with several of our brethren, took me, shortly after my arrival, to one of their houses, on a mountain called Petit Champoz, to a brother named Moser. Of his wife, my friend had told me, on our way, excellent things; and, as it happened, she it was who first received us. After seating us, she proposed a friendly cup of tea; which was very acceptable, after the long climb we had had. The conversation, after curiosity was satisfied, ran upon the mission, as my chief message; and I found our sister Moser not without a missionary spirit; which, together with her kind reception, the sweet simplicity of her manners, and *naïveté* of her conversation, recompensed me for my toil up the mountain: and on taking leave, she thanked my friend for his trouble, in bringing an English brother to see them; and hoped I would call again.

This was a key, as I expected it would be, to all the rest of my bearded brethren. The news of my being 'on the coast,' therefore, soon got 'sea-room.' I repeated my visits to Champoz, which were always well received; and made this family a sort of head-quarters, for further information to the rest. This led to an increase of acquaintance and of confidence; and we soon began pretty generally to exchange calls; they to the village where I lay encamped, and we to their mountains. This, on my part, took up a great length of time from first to last; as they dwell at great distances apart, and are almost inaccessible in bad weather. Having got so far, I thought it was time to propose a meeting, for the purpose of hearing my missionary report. This was readily agreed to; and we came together, about 120, in brother Moser's largest room, after dark. At my request, we began by singing. I then read my letter to the Prussian churches, which contained all the main things; explaining the subject here and there, as I went along;—their slight acquaintance with missionary societies rendering this quite necessary: a few anecdotes were added at the same time. All expressed much satisfaction at what they had heard. I was then asked, by one of the preachers, to spend a few minutes in prayer; which I did, and the whole closed with a hymn. I was asked to preach the next sabbath; but the notice was too short to get up a German discourse. I

therefore fixed it for the sabbath following.— We met at a brother's house on Mont Chereau, at ten o'clock. Singing began the service; then, after about three minutes' silent prayer, all kneeling, which is their custom, I read a part of the 10th chapter of Acts, and spoke from the 34th and 35th verses. If I may judge from the assistance I had from my own frame of mind, and from the tears that flowed under the word, I may hope my first effort in this way was not in vain in the Lord. After occupying about thirty-five minutes, there was singing again, and I concluded with prayer. Among others who gave me their blessing at parting, after the service, was an aged brother, who said, with tears running down his venerable beard, "Could I but give heed to the things I this morning heard!" In Moutier I tarried about seven weeks, tramping and climbing the mountains; during which time, however, I trust a good missionary impression was made. Many expressed themselves ready to come forward; and I hope, ere long, a little Auxiliary will be formed. An aged sister came, and brought me two dollars, about 7s. 6d. of our money, for the mission. I knew she could ill afford it, and proposed to take half; but she replied in the true spirit of the *Book* and of her forefathers.

"I proceeded next to Emmerthal, which takes its name from a water that streams through the dale which this part or district forms;—

still in the Canton of Berne. The brethren here had heard of my being at Moutier; so that my way was pretty well paved beforehand. Here I staid eight days, and attended their preaching on the sabbath; at the close of which, I gave an account of the mission. The same evening was spent at the house of one of the preachers, in singing hymns, and occasional conversation. At his request, I closed the occasion with prayer. The brethren at Emmerthal are about 150 families; and there appears to be a good deal of life among them, which will in time, I trust, produce something missionary.

About fourteen days ago, I left Emmerthal, for this place; where I tarry for a time, till I bring up my correspondence, which is greatly increased, with the churches I have passed through, since leaving Hamburg. On my way hither, I staid a day at Berne; and called upon one of the two French clergymen whose acquaintance I made at Moutier. His father was in his last moments at the time, at his house, and could not receive me: he took me, however, to his colleague, a Mons. Gallon, who shewed me every attention. Towards the evening he called at my inn; and we went together to a French party, which meet weekly, for the purpose of a word at each other's house, for prayer, and religious conversation. The company consisted of the most pious and respectable in the city. Among

others was a M. Grafaureed, the secretary of state. At the request of M. Gallon, I gave the company an account of the good work upon the great waters, with which all seemed to be much pleased. I spent about five minutes in prayer, at the French minister's request in the name of the lady of the house; and this closed the evening. As soon as I rose from my knees, M. Gallon came and embraced me thrice. The secretary set me down at my inn; where, during about a quarter of an hour's chat he observed he should not soon forget a remark which fell from me on the subject of missionary tactics; which was, 'that every christian ought to look upon himself in the character of a missionary, and to do all he could in the sphere, whether high or low, in which the Great Lord of the harvest had placed him. Only a very small share of observation was necessary to convince ourselves, that every day's occupation presented, in one way or another, more opportunities to advance the glory of God, and our own salvation, in seeking that of others, than we could ever embrace. He further observed, that providence had so placed him in life, that he might do much; and that from henceforth he would try.' At the moment the above plain remark dropt from me in the course of conversation, I did not even know there was such a person as M. Gallon in the company. Out of this thing of nought, the Lord may create a world of

good. He invited me to breakfast with him next morning, and came for me. During breakfast, he related in what way the Lord had brought him out of nature's darkness; and, on taking affectionate leave, offered me a bed whenever I might come that way.—I made also a few short but sweet visits to some of the German ministers, who are all men of the right sort and stamp.

“As soon as I finish with Switzerland, my plan is then to pass into France, where, in Upper and Lower Alsace, the Baptists abound. Some of the French brethren I became acquainted with near Bâsle, when I apprised them of my coming, invited me to call upon them. From thence I go down the Rhine, into the Palatinate of Germany, where I learn there are about 20,000. With a principal man among these latter brethren I have exchanged a letter on the subject of my visiting them, which he hails, with a kind invitation. It appears also, from his account, that their churches in the Palatinate are sadly ‘fallen astern’ of late years, arising from the defective system of their ministry, which has been always *lay*: but even of lay preachers there is a great lack; and he fears, as he looks forward, that in the course of a few years most of their churches will be out of sight. To all appearance, I shall not be able to get out of France before the spring. The mountains I have yet to visit are so beset with snow in the winter, that I shall be obliged to go for a

time into winter-quarters.

“ By way of watering the seeds of missionary information sown on my way hither from Hamburg, I have ordered the printing 700 copies of Fuller's Brief View of our Mission; and advised the society, at the same time, to get the Herald put into German at Hamburg, whence I have opened for them a channel, through which it can flow through the Prussian, Polish, Bavarian, Swiss, French and Russian churches. The French brethren preserve the German among their families as well as the French tongue. Each copy is not to cost more than three-pence halfpenny of our money, without the binding. But such seeds, as that of missionary, must lay longer in the ground here than in England.—On your side of the water, it is only a word and an action. But with foreign hearts, it is, to use a homely simile, as with their wood fuel—it must be first opened, and then laid to dry for a length of time. English ones are like your coals—ready to burn as soon as brought up, out of the dark, into the light of every good work.

“ It will be well into next summer, I dare say, ere I get on British ground again: but if I see Holland, which the friends there greatly desire, it may be even the close of next year. Among other mercies, I have had my health well, especially of late. I find it cheaper in Switzerland than in any country I have been in. For nine

shillings English, I can have a room, fire, and candle. My lighter sails being rather thin, with long passages, and out of the bolt-rope withal, I have got a new suit of six shirts, made by the hands of the Baptist brethren here, who are renowned for making good linen. Each shirt cost, with making included, seven shillings sterling, or thereabouts.

"The house I write you from, as the inclosed will inform you, is a French Moravian boarding-school for young ladies. It bears a very high character among the serious respectable people on the continent, and has been a very great blessing to many youth. The president, a Mons. Verbeck, is an old acquaintance I made in Holland: his wife was born in England, but left it at nine years old. The situation of it is most enchanting. From the room in which I write, the lake of Neufchâtel is not a quarter of a mile, and beyond it are the Alpine mountains, both full in view: even the famous Mont Blanc is visible in clear weather. I have been in it about a week, and have had every opportunity of seeing the establishment in all its operations. With the whole I am so well pleased, that I could not refrain from enclosing you a prospectus.

"I remain, dear father, your affectionate son,

"W. H. ANGAS."

During his next sojourn, which was at Neufchâtel, Mr. Angas had the satisfaction of receiving intelligence from Dantzic and Elbing, that the churches had been awakened to missionary exertions by his efforts. This was the more gratifying, because he had left Hamburg under feelings of considerable discouragement with regard to the future, from the dissuasions of Mr. Van der Smissen, whose knowledge of the Mennonite churches in Prussia was very extensive; and because these towns were precisely those from which his subsequent visit led him to anticipate the least. The success with which he had, with so much determination and perseverance, encountered some obstacles, inspired him with fresh courage, and called forth expressions of devout gratitude to God. He was also informed, that the church in Altona, under the pastoral care of Mr. Goos, had not been inactive during his absence from Lower Saxony, but had raised a handsome sum for the missionary cause. At the same time, he entered into some negotiations with the Committee at home, with a view to the commencement of missionary efforts among the Tartars. He found a young man, of the name of Daniel Schlatter, from the Canton of St. Gallen, whom he deemed to be adapted for the purpose; and measures were subsequently

adopted, both by Mr. Angas and the Committee, with a view to further this design: but circumstances proved inauspicious.

While, however, our indefatigable friend was thus fulfilling the great object of his commission, his heart was true to his original scheme. After coming down from the Jura mountains, where, from the month of January to March 1824, he had been, as he expresses it, "on a winter cruise among the snow, and the Swiss Baptists who are scattered about on the heights and some in the dales of that romantic region," he writes—"I long to be upon the sea-coast again, within the smell of pitch and tar. That's my nosegay!"

While at Bâsle in April, he was invited, by Mr. Blumhardt, to fix himself there as English teacher, an office in great request; "without considering," as he says, "that he had one hand full of the sea, and the other full of the Baptist Mission." He was however very solicitous that a proper person should be found, who, while thus engaged in a literary project, might become an agent for the Society on the Continent.

The month of April was devoted to a reconnoitring tour among the French Baptists in Upper Alsace, whom he represents as, in too many instances, "richer for this than for yonder world." He experienced great hospitality; and, in some places, no little curiosity was excited, as

they had never before seen a foreigner of their own persuasion. He had opportunities of preaching, both in French and German; and awakened in a few individuals, an interest in the cause to which he was devoted. In general, however, he found them engrossed with the world, and ignorant of the nature of vital religion. He visited some of the sick and dying of their community; but the sentiments which he elicited from them were of a most unsatisfactory nature.

In noticing the contrast exhibited between the external prosperity and inward character of so large a proportion of the French and German Mennonite families, one is forcibly reminded of the Saviour's language—How hardly shall they that have riches enter the kingdom! If this be indeed the lamentable fact, let every professing Christian be cautious of the fascinations of wealth and glory; and let the dangerous snares, which are spread by the world to entrap the soul, induce an unsleeping vigilance over the state of the affections.

Having finished his excursion in Alsace, Mr. Angas returned, through Germany and part of Holland, to England; where he spent the summer months among his friends. On the 23d of November he re-embarked for the Continent, with Mr. Conventz, a student with missionary objects in view, who accompanied him on his passage

homeward, partly to subserve his great object by obtaining information, and partly for the restoration of his health. The following paragraphs are extracted from a letter addressed to his sister, soon after the commencement of his tour.

"MY DEAR LOVE,

Brussels, Dec. 11, 1824.

".... We reached Dover all well, but too late for taking our arrangements for crossing the channel that night. Next morning we found the late gales had so blocked up the entrance of the harbour, that nothing was expected to get out that day but a small French packet-boat. The wind was fair, and we embraced this opportunity; but this was the beginning of new fears to poor Mr. Conventz. Looking at our conveyance, "What! (said he) would you venture in so small a vessel?" The wind was fair; but whether or not, it was sufficient, I told him, for all purposes. But no argument would have done, had I not proved to him I meant what I said, by embarking with him. Our way out through the harbour was so smooth, that Mr. Conventz was not prepared for the sudden change which awaited us in opening the pier-head into the sea. Now we were tossed up, and then down again. Now a sea struck us right; and then another left, watering us well. To avoid being wet, the rest of the passengers hastened down, off the deck; which Mr. Conventz took for an expression of fear. Amidst all this, his fears so

increased, that he got hold of me, and cried out, 'O, Herr Angas! was wird aus uns werden? Es ist ja nicht so wie Sie sagte?' 'O, Mr. Angas! what will become of us? It is nothing like the thing you said it was!' Then again he would say, 'O, that I were back again!' As we drew out into the open sea, our course required us to sail rather nearer the wind: this laid the vessel, of course, more down on its side. Here he seemed quite at his wit's end, and often exclaimed, 'Surely we shall be overturned!' Having no idea of the laws of gravitation, and as little about the ballast, he could not imagine the reason why the boat did not go over. After explaining to him causes and effects—appealing to the fact of his being yet out of the water, and mingling all this with a little pleasant ridicule—he recovered from his fears, so far as to allow him to be sea sick; for they say, fear and sea-sickness cannot dwell together. This was however of short duration, as in two hours and three-quarters we were safe landed on French ground, in Calais. What with having been so exercised with bodily fear, emptied by sea-sickness, and well wet with sea-water, poor Mr. Conventz disembarked in a pretty plight, completely dismasted. When once on terra firma, he looked back on the way he had come over; and seemed to say, 'Well! I never was more astonished at any thing in my life!'

"We left Calais the next day, by the day coach.

This conveyance, chosen with a view to Mr. Conventz's health, though it took us about, had for me something in store; as it stopped at Dunkirk, where we reached at five o'clock. After some refreshment, I took Mr. Conventz to see the place where I had passed the most miserable six months of my whole life. It was dark; and we had a guide, to whom I said, as soon as we came upon the poultry-market where this abode of woe stands, 'There is the house I spent six months in!' He was astonished, and exclaimed, '*Mais quelle triste souvenance!*'—One train of recollection followed fast upon another; and many things were brought to mind, I had perhaps never more remembered. I recollected the place where, the first night, I was severely beat by the fierce ruffian of a turnkey about the head, with his great keys, driving me down stairs to pass the night alone in a dark cachot (dungeon).—I thought of the time, when I dreaded the approach of evening, to be turned into a small apartment with about a hundred others, whose bed was straw; and where, from the heat and stench, and noise, I have passed many a sleepless night.—I thought of the stair-head, where with others I used to repair to knock off the thick of the vermin contracted the preceding night: nor did I forget the ground I now stood upon, where, through the iron bars, I had often envied the dogs, that crossed the market-place, their liberty. And, on contrasting the circum-

stances under which I once looked down from within, with those I now looked up from without, who could help exclaiming, 'O to grace how great a debtor daily I'm constrain'd to be!' But, oh! how easy it is to say and sing this, in so much sound, and in so many words! yet how difficult for a nature, so earthly, sensual, selfish, and devilish as ours, to walk becoming the sentiment it contains! Oh for more and more of His all-quickenings, all soul-transforming Spirit, to work in us to will and to do, as well as to say, according to the gospel!

"It was too late, when we arrived at Lisle, to go and see the place where I passed two days, on our march to Valenciennes. At Lisle, we took up a lady passenger. Seeing she had a bad seat, I proposed to her to change to our side: she replied in such French as left no doubt I was speaking to a country-woman, and proved to be an Irish Roman-Catholic, on her way to Brussels, to take charge of of a young lady's education; for which she appeared, as far as human accomplishments go, very competent. As soon as convenient, I gave our conversation a twist into a religious form, in which she freely entered. As my aim was to do her good in the best sense, I took care to steer as clear as I could of prejudices and disputation. I began by asking her opinion of Nicodemus's conversation with our blessed Lord. She declined, till I should express mine first. The subject furnished us matter enough for about two

hours' conversation, which was entirely confined to the new birth; and I may hope, from the spirit in which it was on both sides conducted, that her otherwise very fine mind was somewhat enlightened upon a topic about which it at first appeared to be even as dark as that of Nicodemus. That the occasion should lose as little of its profit for her as was in my power to prevent, I took care to shew her all the attention I could by the way.

"Mr. Conventz left me two days after his arrival here, I think in as good a state of health as when we quitted for England. I have written his parents a long German letter. I trust the Lord will answer my prayer, that his visit to England will be the procuring cause of much good to the interests of the Baptist Mission, and those of vital religion among the Prussian Baptists. His health, it is true, is such, as, speaking in terms of human calculation, not much is to be looked for; but we know who chooses the weak to confound the strong.—He desired his most lively remembrance to all, when I should write. "W. H. A."

Soon after his temporary settlement in Brussels, Mr. Angas made what the Germans call an *outbreak* to Antwerp; for the purpose of preaching, and distributing tracts and copies of the Scriptures in different languages, among seafaring men. In this excursion, he obtained free and, he had reason to hope, beneficial access to some

English, though chiefly to several American ships. His assiduity was incessant, in familiar conversation, on religion, with the crews of the vessels in the harbour—Dutch, French, German, and others—from different parts of the world. His zeal and activity brought him into contact with many eminent christians who were the friends of sailors, and participated in his solicitude to promote their spiritual interests. During the winter, he employed himself in a similar manner in Rotterdam; and sometimes gave his services to the English Reformed, or Presbyterian and Scotch churches.

In July 1825, he removed his station to Gravendeel, on another branch of the Meuse, which he deemed better for the shipping; and immediately began to labour at Dort, and in the vicinity. He speaks of that country as, at the time, in a state of religious ferment. Both shepherds and sheep had wandered from the vital simplicity of the gospel, for which both were once renowned. But he states, that in all the ports of Holland numbers were left who knew the True Shepherd's voice, and were "bleating after the green pastures and the still water-side, where they and their forefathers were wont to go in and out, and lie down." He speaks of an unlettered man, named Vygeboom (Fig-tree), who had been useful in awakening attention in two or three places. "This plant," says he, "already of some renown, has been more than once deprived of the open

air, and shut up by the police, under lock and key, in places where no verdure blooms; but he always found the means of getting out, and going to work again."

Mr. Angas proceeded from Dort to Zealand, and thence to Flushing. The picture he draws of the effects of ardent spirits upon the seamen of Holland is most melancholy. "Alexander the coppersmith," says he, "never did so much evil as this evil spirit, which in this country is so cheap and good. Many a sailor meets a watery grave by it, between his ship and the shore. When I was last at Antwerp, several had been dragged out of the docks, dead." In the midst of his excursive labours, he employed himself in preparing a Memorial to the people of the Netherlands on behalf of their seamen, which he proposed to circulate as generally as possible.

His method of promoting instructive conversation with strangers may be understood by one brief specimen. While at Flushing, he met with a noted smuggler, who gave him many details of his adventures both in smuggling and privateering. Mr. Angas at length observed, that "he ought to be the most religious man in all Flushing." He replied only by a smile of levity; and resumed the thread of his story, which was remarkable for the narrow escapes he had experienced. Mr. Angas then said, that "though Death had missed him so many times, he would surely hit him at last; and

the great point was, to be so armed as to bid him defiance."—"The first part of your remark," said the smuggler, "I agree to; but as to the latter, who ever came from the other side to tell what is there?" He seemed surprised and struck, however, when told, in reply, "that not only was there one who came from the other world to inform us of all that was needful for us to know concerning it, but revealed to us, in truth, how to find our way there." This was followed up by some brief evangelical explanations, with the cherished hope of a salutary and lasting impression.

The following communication from Ostend will still further exhibit the spirit in which he lived and laboured.

"Ostend, Feb. 12, 1826.

"DEAR BROTHER GEORGE,

"After a six months' tour among the Dutch sea-ports, I am about shaping my course Londonward; there to recommence operations among the great forests of shipping which cover the face of the river Thames, especially the so-called London or Wapping docks. My rheumatism having yielded to the treatment it received, I left Zeist shortly after new-year's day; and passed over to Antwerp, which, as you know, is now become a considerable sea-port: from thence I went to Breda, chiefly with a view to concert measures with a very pious, zealous, and sensible French protestant minister there, relative to the further

promotion of evangelical religion in Holland, in connection with the Continental Societies, especially that lately formed in Edinburgh. My stay in Breda was four days; and I have much reason to believe they were well spent, for the extension of that kingdom which shall never end.

"As a tried hero in the Sunday-School-instruction field, you will be glad to learn that the one formed when I was at Hamburg has already 15 teachers of both sexes, and 300 scholars. Some of the teachers are the fruits of the Missionaries' labours whom I got stationed at Hamburg, through the means of the London Continental Society. The school in question is the only one I know of, on the continent, conducted on the English plan. I consider it, under God, as the beginning of many generations that shall rise up and call Him blessed.—Apropos, of Sunday Schools! The Roman Catholics have them in some parts of this benighted country. I took a turn, last sabbath, to a neighbouring village; and entered a Romish chapel, while the priest was in the act of catechizing the children, who were about fifty in number. I was at a loss at which to wonder most, his ignorance, or his zeal. Amongst the questions he asked, were the following: 'How many sacraments are there?' A. 'Seven.' One of these was confession to the priest, on which he laid great stress.—'What are you to believe, so as to obtain salvation?' A. 'On Jesus Christ, Mother

Maria, and the Mother Church.'—'What is a heretic Bible?'—*A.* 'One which is falsely rendered, and has its portions misplaced.'—I know not what he saw in me, but I had many a look from him, and such as I thought bespoke considerable anxiety, and what the people on this side call *malaise*. He took me, perhaps, for a Protestant, who came to spy out the nakedness of the land. He, by hastening so much his questions, seemed ashamed or afraid the children should not do his religion credit. And well he might; for I never saw children perform worse; yet none of them he let go without a prize, which consisted of little painted pictures he took out of the Testament held in his hand. After hurrying through his work, he then addressed the children, and now and then the bystanders, for a full half-hour. Among other things, he exhorted them to 'all due diligence in laying to heart what they had got off, guarding them against playing away their time; and, as a further stimulus, said that the Protestants upbraided the Catholics with religious ignorance. He had had this charge thrown in his face more than once: in the passage-boats he had met with it, and in the diligences, while travelling: they were therefore to take out this stain, by their greater industry. He would not say, however, that they, as well as the grown-up ones of his flock, must not amuse themselves; but, mind! in a decent way, they might occasionally go

to a public-house, and take a game at cards or skittles, but to avoid getting drunk.—He had,' he also said, 'done much to get his parishioners to the Lord's-supper: some had obeyed his call, but there were many yet to be brought forward.—What was the reason that their temples became so little attended? It was because God was visiting them in judgment, with a spirit of indifference.' All this he said, and much more, in the way of desultory remark; which however shewed his zeal, whatever it might shew besides—a zeal worthy of a better cause.

"I see, from a religious journal published in Paris, that full and complete freedom of religious worship has been decreed at Buenos Ayres. This struck me as of consequence, taking into consideration your views respecting South America; where, no doubt, this example will become general, ere long. In the same publication I read, that in Columbia a Bible Society has been formed, with the President and notables of the government at its head. What hath the Lord not wrought! O that we may not be spectators only, but actors in the great scene exhibiting in the world for good! and not only actors, but be possessors of the blessings of the great salvation which appear to be sent down so richly, from on high, upon a guilty world!

"Your affectionate brother,

"W. H. ANGAS."

SECTION VII.

FROM HIS SECOND RETURN TO ENGLAND, TO HIS VISIT
TO SWITZERLAND IN 1829.

INDEFATIGABLE in the pursuit of his main purpose, Mr. Angas devoted several months to a cruise, as he terms it, round the coasts of Kent and Sussex. In many places he found the practice of smuggling so general, and so corrupting, that he could obtain little or no attention to things of everlasting moment: in a few he was successful. The intensity of his feeling is apparent in the manner in which, in his private letters, he always mentions these efforts, as his "chosen and beloved work." To labour diligently amongst numerous obstacles and prevalent insensibility, was indeed sufficiently discouraging; but the faithful minister of the gospel should ever remember, that success is not the measure of duty or the only motive to exertion; and that the precious seed which is committed to the earth, though its germination may be long concealed, will at length rise to the view, in a vigorous and plenteous vegetation.

The proceedings of Mr. Angas at this period will be understood and appreciated by the insertion of two excellent letters;—the one addressed to his father; the other to his sister.

"DEAR FATHER,

"*Ramsgate, Dec. 26, 1826.*

" Brother George had set out on his last journey northwards, when I left London for my present tour coastways. Since then, I have been casting the gospel net along the sea-shores ;—with what success, will be best seen when the merciless element shall hear the voice of the Son of Man, and, throwing open the great watery tomb, give up its dead. It is for me, in the mean time, to hold on the plough with a firm and faithful hand ; leaving faith and hope to go on before, with buoyant step and smiling eye, looking for the promised increase. In this work of mine, the rough quarter of the year may be considered the harvest, or, to keep up the fishing simile, the herring-season : for it is in a winter that the tempest-tossed are driven, in greatest numbers, to seek the desired haven, as a covert and a hiding-place. In this respect, this harbour is a great refuge for ships torn from their anchors, in the Downs, by south-west gales. Not much more than a week ago, it was full of vessels of all sizes and rigs, from the proud trimaster that traverses the vast Atlantic, down to the humble cod-smack that dabbles around your coasts. Among these were French, Dutch, German, Russian, and Portuguese, besides British and American. A fresh easterly

wind, and fair, swept them all out to sea again, as with a new broom, in a few hours. Others are collecting again. Judge, then, how precious those opportunities must be, which bring me into contact with so many nations, without going out of my own, to do them good. Their worth is beyond the price of rubies! Compared with them, the gold is dross, yea, even the fine gold! I have sent lately to town for more tracts, in the above different languages.

“I have it in view, among other objects of my present circumnavigatory tour round our coasts, to provoke, as much as possible, all good christian people, living within the roar of the sea and the smell of tar, to establish dépôts for marine-libraries, for the purpose of supplying ships which may touch upon our coasts from stress of weather or other causes. These libraries will consist of the most pious, plain, and substantial books in our language;—the Book of God to be one, and, of course, as the sun in the centre. Of what length my stay here will be, I have not yet decided. This, as in all other cases, will be determined alone by my prospects of usefulness. I think I stated, in my last, that it was in my plan to coast it along, down channel; touching, on my way, at the islands of Guernsey and Jersey, and so on to Plymouth, where I hope to look in upon our Mary Ann.

“But, in the mean time, behold another year has nearly gone out of time into eternity, without

carrying us along with it, as it has done many others! Now, then, are we, at least as to time, so much nearer to our salvation than when we first believed. I trust however, and may hope, that we are near it also, in point of real progress in the divine life. If not, better we were a year further back in time! Computing each year of our lives as a day, life may, as to its ordinary length, be compared to a West-India passage from hence. As such, I am not much more than half way across—not yet reached the trade-winds; whereas you are not far from the land. When you shall have run down your distance, oh that you may make a happy, happy land-fall! and may I follow in the appointed time! Alas! how many have made shipwreck even within sight of their port, and have been lost, with all hands! May this not be the case with either of us, or with any of ours; but that an entrance may be administered unto us abundantly into our port of eternal rest, even into the everlasting regions of our Lord and Saviour Jesus Christ! That such will be our portion, who can doubt, if we lay firm hold of Him who is the only anchor of the soul—lay hold of his blood, that cleanseth from all sin; and cleave to his righteousness, by which we are justified through faith; if so be we are (as the result of this faith) living soberly, righteously, and godly, in this present evil world.

But if I go on this way, I shall leave no room

for a few lines for sister Sarah: therefore I must conclude with wishing you and all friends the compliments of the season, and, along with these, every blessing.

“I remain your affectionate son,

“W. H. ANGAS.”

“DEAR SISTER SARAH, “*Ramsgate, Dec. 26, 1826.*

“You will see, from the annexed, where and what I am about. You see the warfare I am carrying on, and the weapons of that warfare: in themselves, indeed, they are weak, and weak the arm that wields them; but are they not mighty, through God, to the pulling down of strong-holds—even to shaking Satan’s empire on the sea, and wresting the sceptre of the ocean out of his hand?—and this is my favourite work. Every part of Zion’s welfare ought to lie near my heart; but this, still more. If ever a fish was in its element, I am now in mine. This high feeling of pleasure must be owing, in part (I should not wonder), to the effect of associations, connected with the habits of my past life; and yet I may hope that they, for the most, spring from a much higher and more lasting source.—I could wish, sometimes, I had you along with me: I could find enough to keep us both fully employed. But now I recollect your aversion to the smell of tar. What a pity! But there is no way of accounting for some instincts of physical infirmities. What a gratification you are a loser of! and what I gain! My

present lodging is so near the shipping, that I can, by setting the window open, smell this—to me the most fragrant of all odours—from where I now sit to write you. I thought the other day, if I had a barrel of it placed under my bed But, though at your distance from me and from my tar, you can be of essential service. You can, without ceasing, make mention of me in your prayers, praying, with all prayer, that I may have the grace given me to hold forth the word of life, with clean hands, with a clean heart, and in a right spirit. Then, with such grace, let death come! And, make his signal for me to depart when he will, I shall be able to answer it with joy, and not with grief.

“For so open a winter, this has been a very merciful one, for our poor sailors. The gales on this coast have been much less destructive this year than last. I hope, for their sakes, the winter may blow softly over. But from now, till the March equinox has gone by, is yet a long time, and many between this and then may be plunged into a watery grave, without an anchor of hope. Though on terra firma, let us be also ready, when our change cometh. Mean time, let this sentiment be impressed upon us deeper and deeper, day by day—the sentiment, that we have heard nothing, read nothing, felt nothing, in a word, learnt nothing of Christ, any further than we breathe his Spirit, and follow in his steps: and

if we follow in his steps, we must, at last, arrive where he is.

"I remain your affectionate brother,

"W. H. ANGAS."

Early in the year 1827, Mr. Angas was recalled to London, by the request of the Committee of the Baptist Missionary Society, to confer with Mr. Daniel Schlatter, missionary among the Nogaien Tartars, who proposed to enter into connection with the above-named society. After due inquiry and several conferences, the negociation terminated. At the same time, he received the afflictive intelligence of the premature but happy death of Mr. Conventz, whose name has been already introduced to notice. This excellent individual had exerted much diligence in promoting a scheme which was devised by Mr. Angas, and left in his hands, for the better education of the Mennonite youth who should devote themselves to the christian ministry. The institution was opened a little before Mr. Conventz's decease, on the 7th of November 1826; when an appropriate discourse was delivered by one of the Van der Smis-sens, formerly of Altona.

When the business for which Mr. Angas went to the metropolis was completed, he returned to his grateful occupations on the western coast; where he continued to cast the gospel net, to establish seamen's libraries in places where

regular societies would have been superfluous, and to form new or restore declining societies wherever needful. He refers with great pleasure to an interview with an old Bay friend, Mr. Young, who had erected a family mansion near Ryde, in the Isle of Wight; whose disposition towards the good cause afforded him high satisfaction. His lady, in conjunction with Lady Grey at Portsmouth, supported a missionary on the island. As the general cause of sailors was in a state of decay, he employed his best efforts for its revival, and particularly urged the subject upon the attention of the Rev. and Hon. Sir Harry Thompson, son and heir of the late admiral of that name, who was about to be called to the pastorate of the Chapel of Ease recently erected in Ryde. He invited his attention to the numerous ships anchoring from time to time on the Mother-bank, as an important and hitherto unoccupied field of labour; and obtained his promise to go on board the ships, and preach the gospel to the crews. He then directed his course to the fishing villages from Selsea westward, and formed several seamen's libraries. In this good work, the Wesleyans afforded him prompt and material assistance. "But," says he, in his peculiar style, "the toughest job I had was at L——, to raise up another cause from the dead. For a length of time, L—— ran well: it had its Bethel flag, its three seamen preachers, and its boat to carry

them off to the wind-bound ships anchoring within its waters: but, for want of a proper organization, and by the helping hand of a sort of religious adventurer in the small way, this once tight little cause started a plank, and became so leaky, that it was obliged to be laid up; and the crew deserted. In the mean time, the said helping hand, in a luckless hour, sold the boat for a mere song, and gave leg bail for the money. This seems now the end he had in view, by the pre-eminence he laboured to acquire over the rest, and obtained. I collected the scattered materials again, rallied the former hands, and made a second launching; and now I have little fear that they will be true to their flag. During ten days, I preached eight times, to the seamen and others."

Subsequently, he formed a seamen's society in Poole, where, in the Town Hall, he secured the combined efforts of the Church, Independents, Methodists, and Baptists. From Dorchester, which he wished to associate with Weymouth in efforts for sailors, he thus writes facetiously to his brother George:—"I purpose moving on to Weymouth at the close of the week; but that will not depend so much upon me, as upon you; as, in a few days, I shall nearly see the end of my cash in hand. I may be somewhat astern of my reckoning with you: if so, that has arisen from my having advanced for —— on account of ——, at a time when it was dead low-water

with that body. When the tide flows again, I shall apply to be refunded. This has also, since then, occasioned me to keep close to the wind, and observe a fine steerage; so as to bring up, as much as possible, my leeway; footing it, for instance, where I should otherwise have gone upon the axle; and the like." In another letter, soon afterwards, to the same brother, he writes in a more serious strain, and concludes thus:—"I found every thing here, as to the good cause upon the waves, in a very fallen state; and have been labouring since Saturday last to preach it up, and work it up again. He whom it is in my heart, I trust, to serve in life and in death, I find often with me. He cheers me with tokens of usefulness. The things which were only a few months ago comparatively heavy are become light in my hands. I find, that the more we consecrate all our powers to him and to his service, he will see that these powers are preserved and made strong for himself."

In June and July he visited Guernsey and Jersey. In the former island, particularly, he had an opportunity of preaching both in French and English, in the accomplishment of his nautical mission; and in both he devoted much time and energy, and with good effect, to it. He drew up the Report for the Anniversary Meeting of the Bethel Union in Jersey, which exhibited a series of useful and most important labours; and was

instrumental in reconciling differences, so as to make some "discordant spirits," as he expresses it, "burn together, in the great enterprise." He was, moreover, involved in a controversy, in Guernsey, on baptism, in consequence of the French Methodists commencing a severe attack in the columns of the newspapers. He appears to have conducted it with considerable adroitness and success. On quitting Guernsey, in January 1828, he observes, in writing to his sister Sarah: "The gospel, after a long series of dark years, is preached in this town (St. Pierre Port), fully, freely, and faithfully, by a most excellent man in the church—Mr. Neville, son of General Neville, R. A., but amidst a storm of persecution; yet, Daniel-like, he fears not the lions. Both he and his wife are true friends to the seamen's cause. When I first applied to him on their behalf, he at once offered to open a part of his house for me to preach to them. Pity it was too far from the harbour! Through him, I have succeeded in getting all the evangelical clergy here on the Bethel Committee.

"I have learnt, this day, that my friend Mr. Van Nylveld, of Rotterdam, has lately lost his wife. She was one of the most pious hearts that ever the love of God was shed abroad in. He is in the habit of exhorting. I have been trying to engage him as a missionary to the Dutch seamen.

"Last Lord's-day I preached my farewell dis-

course, from 2 Thess. iii. 1. Our chapel was crowded, and many went away for want of room. Now that our society here is in a complete state of organization, I shall go away with a light heart. We had a largely-attended prayer-meeting at Mr. Nant's, the French Baptist minister, on Friday, on account of our being about to depart. It was sweetly affecting. I leave this little flock, and this beautiful little island, with much regret."

After re-landing in England, the first station to which Mr. Angas went was Devonport; where, and at Plymouth, he pursued his work among seamen with unabating activity; preaching, visiting the ships, and distributing Tracts and Bibles. Two Portuguese men of war and a Dutch frigate, the latter of which had taken refuge in the harbour from a storm, particularly engaged his attention. Two hundred copies of the New Testament were supplied to the former, by the society, at reduced prices: and in the latter, after being much welcomed on board, on a second visit, he obtained permission to introduce a large basket full of New Testaments, in French and Dutch, to be sold by the officers, at reduced prices, to the crew.

In the month of June following (1828), we find him at Liverpool. His engagements will be seen and appreciated by giving an extract from his correspondence with his father

" Liverpool, June 11, 1828.

" DEAR FATHER,

"Since my arrival in this large and interesting sea-port, I have been in labours, among my poor perishing brethren of the sea, more abundant than at any other former period of my career in that department. There has been scarcely a night in the week that I have not addressed them, besides Lord's-day exercises; the former in the Bethel-loft under the flag; the latter in the floating church. The result has been, that the attendance at both these places has been gradually increasing.

"I gave you and my sister, in my last, I think, an account of my visits to a Dutch frigate in the Sound, for the purpose of supplying the crew with the blessed word and tracts. These sort of visits I have kept up among the foreign ships in this port, principally the French, German, and Dutch. The influx of vessels under the two latter flags has been, since my arrival, unusually great; of which I have taken the advantage, by preaching, for a beginning, to the crews of the Dutch ships last Lord's-day.

"On the Friday previous, I wrote out a notice in Dutch, inviting them to attend in the Sunday evening, at half-past six. Of these notices I had a hundred struck off, and the same day they were in circulation; whilst, in the mean time, I had a Dutch flag made to hoist at the mast, which was to be

their signal for worship. When the time came, there were not fewer attended than 120—captains, mates, and seamen; among whom were two women and a boy. As I had, in my notice, requested them to bring their hymn-books, in the hope of their being able to manage their singing in their own way, I went down into the middle of the ship, where they all sat, for the purpose of arranging with them for this part of the service. At first, they thought they should be able to undertake this part: with that hope, I went and took my station. The order of the service was this:—I began by reading a part of the chapter from which I took my text, which was John .iii. 14: then I called up the person, who was to lead the singing, to stand up, and set off; but his confidence failed, and he said he would not venture. I then directed praise to be made in English, which was done: next, I prayed for about ten or fifteen minutes; sung a second time, short; and then the Sermon. As there were in the galleries nearly all English, I then gave a full recapitulation of the sermon to them, in order that all might be profited. The attention of all appeared upon the stretch, during the whole of these services; and may we not hope that there was One in our midst, whom, though not having seen, we love? To this point, I can freely speak for myself; for I never felt more at liberty in my own language. I had my manuscript before me all

the time, for fear of accident; but I was so assisted, as only to glance at it once or twice; whilst I thought myself happy in the pronunciation, which I had paid close attention to, by reading the manuscripts aloud more than once during the week previous. I felt also an unusual degree of tenderness and warmth, both in preaching and in prayer; which corresponded with that which I felt while committing myself into the hands of my Blessed Master, ere I left my room to go down to the ship. I have forgotten to say, that I opened the service with a short address to my Dutch brethren, introductory to the occasion; and then came the rest. After the closing prayer and benediction, I invited them up, and in particular the females, to see the ship; and consequently a body of the captains came up, and thanked me, and left me, after some conversation, with a most sailor-like shake of the hand. The most of them were to sail almost immediately after, otherwise I had promised them another discourse, next Lord's-day. I was recognised by one of the captains; who told me he had seen me at Dort, and heard me preach in English there, in the Scotch church: he also gave me an account of my work among the shipping at Schravendaal on the Meuse.

“ There were a few recollections connected with this service, which, to me, made it both affecting and interesting. — 1. I did not forget, that,

when a shipwrecked sailor-boy, I was taken off the wreck by the crew of a Dutch fishing-boat, at the risk of their own vessel and lives. 2. I was then in a vessel which I had known when in the Honduras-trade. 3. It was from this port, as you know, I went first out in charge of a ship;—and that I should have been so long and often graciously spared to repay the nation to which, I may say, I owe my life, by holding up the Saviour to them on the pole of the gospel, was all wherewith to humble and render me grateful to that Saviour, for all the way he has led me along. I trust this will be only one of one thousand of labours of the same kind, before I am laid in the silent tomb. There are at present several German ships in; and I hope, in my next, to give you an account of a German service to their crews. From hence, where I cannot, as yet, determine the period of my stay, I purpose crossing to Hull; where the field of labour, in my line, is also large and interesting. I am calling the attention of the two sea societies to the establishing of ship libraries, which I consider the most important part of our work. I received a letter yesterday from a pious and respectable captain of a ship, wherein I see that two of his crew received their first serious impressions at sea from his reading sermons to them.

"W. H. ANGAS."

The difficulty respecting the conduct of singing in worship was afterwards obviated by the assistance of a pious German, who was a proficient in the art ; and Mr. Angas, with his usual promptness and skilful adaptation of himself to surrounding circumstances, prepared a little hymn-book, consisting of six German hymns, in the form of a Tract, with which he furnished each of his audience. A few days afterwards he issued a similar publication in Dutch.

He remained in Liverpool till the season for foreign shipping approached its termination ; and, to the very last, had an encouraging attendance. Thence he proceeded to Newcastle-on-Tyne, where he "found the flag, if not struck to the enemy, somewhere about half-mast down ; which you know," says he, "*is mourning height*. It is now close up, and the warfare briskly renewed. Last evening, I took a range through the shipping at the quay ; and the attendance in the room was, in consequence, promising. Before I quit these parts, I hope to introduce ship-libraries as an appendage to this branch ; and in other respects, to see to it, that the work is placed on a permanent footing. Here, and hereabouts, I desire to pass the winter, and to take the sweep of all the sea-ports in this maritime district." In this vicinity he devoted himself to the formation of Bible classes for seamen, the pious part of whom soon became enamoured of them. His opinion was, that there

was no other way of spreading the light of the knowledge of the glorious gospel upon the face of the deep, with that rapidity and effect which the condition of the poor perishing sailor demands ;— and in this opinion all will doubtless concur, who have diligently engaged in a similar undertaking, whether at sea or on land. He found that it tended to awaken, in those who had been, from their habits and associations, peculiarly careless and insensible, a spirit of inquiry : they became interested, curiosity was excited by the novelty of the proceeding, and the formality of general teaching was superseded by self-instruction. The popularity since acquired by this plan, in its application to every class of persons, more especially the young, has commended it to the attention of those whose business is to communicate moral and spiritual knowledge. The successful application of the plan requires, however, considerable tact and skill, beyond what many seem naturally to possess ; yet some have carried it to a high degree of perfection. Mr. Angas was precisely one of those individuals who could adapt himself to such a proceeding with the utmost facility, and who could both excite and perpetuate feelings of deep interest in the minds of the indifferent and the untaught. His surviving friends also bear a strong and united testimony to the efficiency of his method in Sunday-schools' tuition. Whenever he engaged in

these important labours, his addresses were of the most simple and captivating kind, and much valuable impression was produced upon youthful minds. In the appendix is inserted a paper, entitled, "Companion to the New Testament, for Sunday-school Classes." It was found after his decease, among his manuscripts; and printed by his friends, for gratuitous distribution. Its merits are obvious, and need no commendation.

In February 1829, to promote the Bethel cause, he made an excursion to Scarborough, and along the coast. After a noble meeting to establish a society for sailors and fishermen, embracing Berwick and its dependencies on both sides of the Tweed, he was detained for a week at Alnwick by a severe attack of sore-throat; which place, however, he did not quit without first holding a meeting in the Town-hall to advance his object. Hence he passed into Scotland. Hearing that the cause among seamen was not advancing as he could have wished in Hamburg, he went over at once from Leith, by the first ship. On the passage, he availed himself of the permitted opportunity of conducting worship on board the vessel, and of addressing the crew and passengers on their everlasting concerns. In Hamburg he found a new and commodious chapel, which, since his departure, had been erected within a very short distance from the shore; but the seamen were not, as yet, induced to frequent it, in consequence, as

he thought, of a defect of experience which he zealously set about to rectify, with regard to the best methods of securing their attention. In other respects, he considered the cause of true religion among his countrymen as wearing a promising aspect:—the Tract Society was in vigorous and useful operation. He succeeded in getting the galleries of the new place filled with British and American Seamen; formed a Seamen's society, and set in motion the Bible classes for them. The missionary whom he had formerly obtained for the town and its vicinity had been enabled to influence some pious clergymen to co-operate, notwithstanding the obstacles that were thrown in the way; and he had established a Sunday School upon the English plan, which had been imitated in one of the villages. Among other blessings resulting from this Sunday School, which at its maximum contained 600 children, it had already sent forth two missionaries to proclaim the gospel.

From Hamburg he proceeded to Tubingen. His object in this journey was to confer with Mr. Charles Tauchnitz, son of the well-known bookseller of that name in Leipsic; with whom he had been in correspondence during several months, in order to engage his services for the revival and diffusion of religion among the Mennonites. With him he spent a week; but found that an important circumstance, in connection with himself,

prevented his fully deciding respecting future proceedings. Soon afterwards, however, Mr. Angas received a letter from him, which removed the difficulty ; and appeared to open the door for the commencement of his labours in the Palatinate, whence he was to direct his steps to the Baptist Churches scattered throughout Holland, Denmark, France, Germany, the Rhine, Bavaria, Prussian Russia, Poland, Austria, and Switzerland. The plan was, that he should be ordained as minister of one of the churches in the Palatinate. At that time, he was pursuing his studies in the university, but his course terminated in the ensuing October.

Leaving Tubingen, Mr. Angas repaired to Berne ; and again visited his brethren in the Swiss mountains, for the avowed purpose of promoting among them, Sabbath-schools, Prayer-meetings, and family worship. He speaks in high terms of the church at Emmerthal. The Landvogt (ruler over twelve parishes) told him that they were the most exemplary people in all his district. Their forefathers in that canton had suffered many persecutions, even to banishment and confiscation ; nor were they tolerated by law until 1822 ; and then the benefit was conferred with several severe restrictions. This subject is introduced, with many other particulars, into the following letter.

"DEAR FATHER,

" *Berne, Sept. 9, 1829.*

" The religious rights and privileges of the Swiss Baptists are not alike in all the cantons where they inhabit; but are more or less respected, in proportion to the tolerant spirit of the ruling powers: in that of Berne, the least so, perhaps, of all. Indeed the church at Emmerthal, or Emmerdale, has been in the furnace long before the Reformation, as well as since; not only from the government, on account of their steady rejection of swearing by oath and bearing of arms; but also from the multitude, for the simplicity of their habits and dress, and the retiredness of their lives: for these, and for the wearing of the beard, they are yet the scoff and scorn of the many. And yet, notwithstanding this, even their bitterest enemies bear them a record for being the most exemplary Christians in the state. The bear* has, once and again, broken its chain, and made fearful ravages, both in the flesh and the fleece, among these harmless sheep. It was reserved for Hans Haslibacher to bring up the rear of the noble army of the Swiss martyrs; and he was one of their ministers, who, after having suffered the rigour of a long imprisonment, sealed his faith with his blood, his head having been severed from his body in the city of Berne. Many of the houses are yet standing, and the lands, pur-

* The *Bear* forms the most conspicuous object in the armo-
rial bearings of the Canton of Berne.

chased by the sweat of honest labour, yet to be seen, from whence these brethren were driven, by the hand of persecution, to seek in other countries an asylum for their consciences — other altars, other friends, other fire-sides, and other homes. I took coffee, a few weeks ago, under the roof of one of these said houses, which was confiscated by government, and afterwards converted into a school-house for the parish. The last storm which broke upon the church at Emmerthal was about 1553, subsequent to the Haslibacher's martyrdom. Its leading members, in number twenty-seven, were, with their families, first cast into prison; which act proved deadly in its consequences to many of them. They were then marched over the borders, without (as we say) judge or jury, by a file of soldiers. They sought an asylum in the open arms, hearts, and open hands of their brethren in Holland; and found one. Their case, indeed, was of so brutal a nature, as to their enemies, that other christians were drawn by sympathy to interest themselves in their behalf. The city of Rotterdam, therefore, was moved to address the States-General of Holland, to enter into a friendly remonstrance with the Bernese government, and thereby, if possible, to procure for the sufferers the right of disposing of their property, from which they had been driven. But all ended in smoke, to the eyes.—The printed copy of the document, which sets forth

the particulars contained in this sad statement of facts, I have had through my hands, and can therefore vouch for its authenticity.

“The Baptist brethren in Switzerland form two classes, which are distinguished from each other chiefly in the article of the washing of feet. A minister of the one which holds to this practice refused to comply with the restrictions imposed by the Bernese government, and has just performed his two years’ imprisonment, not having been able to meet the fine he was sentenced to pay. Now, all these are rank spots—deep stains, in a state which has the inconsistency to call itself a republic. And though they have been well paid home for their earlier acts of intolerance, as before noticed, still they do not, or rather will not, learn wisdom. I refer here more particularly to the first explosion of the French Revolution, when the patriots, on their way to Austria, deprived the aristocracy of Berne of most of their rights, scattered them among the people, and nearly emptied the whole of the public treasury, which was, I understand, immense.—So much for the confiscation of the property of the poor Baptist subjects, on the score of retributive justice! And now God has sent a spirit among the people, which will bid defiance to the most skilful efforts of the enemies of truth to quench—I mean, a spirit of religious reformation: the same indeed in character, as that which led to the persecutions in the

Canton of Geneva, and the Canton de Vaud, the account of which has been long before the public. The good leaven had been at work for some time in the Canton of Berne, especially in the capital; and had at length pervaded a considerable mass of the population, amongst whom were branches of some of the most distinguished families and members of the state; until these, all, with one accord, did not even petition the government, but declared it, in an official form, as their right as citizens, and their intention, to separate themselves from the ruling church, build a chapel, and choose their own minister; as they could no longer countenance, by their attendance, the abuses of the church of the state. A movement at once so bold and unprecedented in these countries spread quite an alarm in the breasts of the rulers, and roused them at once to prompt and vigorous proceedings. The first step they took was, to ascertain, through the means of the police, the individuals concerned; next, to cite them for examination; and then proceed to act against them, which they did without granting them the right of trial. Some, therefore, were at once banished for ever; some reprimanded, and others imprisoned. Among the latter, is a young man of one of the first families, and a member of the council. Proposals have been made him to recant, or to expatriate himself. He has inflexibly refused to listen to either the one or the other; calling out

for his right of trial as a citizen, which, however, has been as inflexibly denied him. These changes, which have transpired in the religious world in Switzerland, are all ascribed to the pious English; who have, and continue yet to visit this beautifully interesting and romantic-looking country. In this opinion, I believe, they are not far wrong: hence it is, that this part of our countrymen are looked upon here with a jealous eye—as a sort of troublers of the people's repose. And yet, amidst all this, the light shines, and the fire burns, brighter and brighter—and I hope will do—to the perfect day. One of the individuals who has borne a conspicuous share in this new work of faith and labour of love, told me that they ought not to despond; for they had in their Baptist fellow-subjects an example of long standing before their eyes, shewing what perseverance and firmness to their principles would do, under all sorts of discouragement. From these particulars, you may easily infer that my visits to and from among our Baptist brethren have exposed many unpleasant things. This last remark will explain why this letter is put into the Geneva post-office, and not that of Berne: for if it were to fall into the hands of the police of the latter canton, I should at once receive a notice to quit, and perhaps for ever. You will therefore, on your part, avoid, in your letters to me, touching upon any of these topics. Geneva is the only canton in all

Switzerland where real and full toleration in religion is granted.

"I hope to pass, in a short time, to l'E'vêché in Moutier Grand Val, to visit and sojourn for a while among our Baptist brethren there, where they are more numerous than in any other part of Switzerland. And my prayer to God is, that his good-will, all restraining grace, and all constraining love, may go and abide with me, so that I may not spend and be spent for nought.

"W. H. A."

The intention expressed in the latter paragraph was realized; and, from his ample means of information, he was enabled, at a subsequent period, to furnish important details of the Bernese Baptists, and those of Moutier. On this subject, it is gratifying to be enabled to subjoin two valuable documents, sent by him to the Quarterly Christian Magazine.

"THE BERNESE BAPTISTS.

"In offering a paper on the subject of the Continental Baptists, I feel rather at a loss as to what side I should present first. I have begun with the Canton of Berne, it being that part of Switzerland whence their brethren residing in other countries in Europe dated their origin. Their religious tenets, church ordinances, order, and discipline, were, as is steadily maintained by their martyrologist, Tilman Van Brugt, of Dort, first

brought to Berne by some of the Waldenses, while flying before the storm of persecution which had driven them from their native valleys in Piedmont. At that period, Switzerland was under the Austrian sceptre—was thinly peopled, partially cultivated, and loosely governed. This was previous to the revolt under William Tell, and long before any part of the denomination in question passed under the appellation of Menno-nites. In Switzerland and in Austria they have, to this hour, gone by the name of Baptists—*Täufer*: those in France are called by the Roman Catholics 'Anabaptists;' whilst in Germany the latter epithet is never applied to them, excepting by way of reproach, or to answer some purpose.

"Under the Bernese government they have had, from first to last, much to endure for Christ and for conscience sake; nor was it until the territorial boundaries of Europe were last settled by the Powers in Congress, that any act of toleration was passed for them: but this toleration, if such it may be called, has in it so much of shame, that I would not give more for it than the paper on which it was first engrossed. No further back than three years ago, the pastor of the Baptist church at Langnaw, whom I shall have occasion to notice in this paper, told me, that he was charged, before the authorities, for holding a religious meeting in a place, without having first given the notice required by law. The accused

pleaded the hardship of the case; stating, that when he went to visit his brethren, from house to house, it was usual for them to read the Scriptures or sing praise, and bend the knees together in prayer before parting; and so, begged to know how previous notice could be given for every house where such exercises were carried on. He was told, that all such cases came within the law; and if the formalities required were not complied with, there would be a trespass, from which no appeal could be made. This was all the redress that could be obtained.

"The policy of the Bernese government, with reference to their Baptist subjects, appears to have been, to grant to their churches intervals of repose; and then, as they increased, to raise against them the storm of persecution, and so proceed to banishment and confiscation. Besides partial persecution, they record two of a general character. In one of the latter, fifty, chiefly persons of property, were marched over the frontier, under escort of a military force. These retired into Holland; where they joined others of their brethren, who had formerly been expelled in a similar way. They were received with sympathy by the Dutch authorities; who entered so far into their case, as to address a friendly request, but without effect, to the Bernese government, praying that the sufferers might be permitted, either to return and enjoy their property, or be allowed

to reclaim it, and to have the proceeds remitted to them.—The document referred to I have more than once had in my hand.

“The last of their number who suffered martyrdom was one Haslibacher, pastor of a church about five leagues from Langnau. He was beheaded in Berne, then a Protestant city, near the lower part of the main street. The sensations I felt, while standing on the spot, I shall not speedily forget. The farm and house which this good man occupied previous to his execution are to be seen to this day; and I have been told that some of his relatives have preserved the clothes in which he suffered. When the late great military adventurer of Europe was hard run for funds to carry into effect his extensive war schemes, he found means to quarrel with the Swiss. At that time the public treasury of Berne was at the zenith of its wealth; but, notwithstanding every attempt to conceal it from him, two-thirds fell into his hands, and the remainder escaped by a mere *coup d'adresse*. Committing this deed of violence and rapacity, with those acts exercised towards an unoffending people by the Bernese government, it is scarcely possible not to trace the hand of retributive justice.

“The tenets held by the Bernese Baptists, which render them so obnoxious to their government, are chiefly those of adult baptism and non-resistance; the one being considered as tending

to impair the interests of the established church, and the other as weakening the physical resources of the state. Hence the law exempts no one from military duty who shall become a Baptist. In this way, also, is to be accounted for the singular fact, that nearly all the accessions which the church in question receive, are of the other sex: and, notwithstanding the unfavourable light in which, for these reasons, they are regarded, no part of the community rank higher than they do, for being honest, sober, and industrious. The Bailie of Langnaw had the candour to assure me, that he had much less trouble with them than with all the other people who resided within his extensive jurisdiction. To this, having lived and travelled so much amongst them, I can add my own testimony: besides which, not a few opportunities have been afforded me, of witnessing their meek and gentle deportment, under the keenest provocations. Allow me to give an instance;—and with it I close.

“The clergyman of Langnaw being absent from his parish, I went with my friend G—, already mentioned, to pay our respects to his *locum tenens*, a young man. He was much pleased with our visit; and engaged us to take coffee with him at his own house, distant from Langnaw about three miles. We went—were cordially received—introduced to the family; and I, being a stranger, was placed on the sofa. Ere long, a

neighbouring minister, who was also of the party, asked what I thought of the separations from the state church, then going on in Switzerland and elsewhere. 'As a Dissenter, I was,' I said, 'bound to approve of all such separations, when they were conscientious.' To this I added a few reasons for dissent; and further stated, that many of the best people in Great Britain were, at that moment, sympathizing with those who were suffering persecution for conscience sake, on the continent of Europe. Our young host perceived that his friend had not been happy in the choice of his subject, and it was soon dropt. The conversation then became general; and for a length of time, all went on very cordially, till, at last, every one's attention was drawn towards my friend G—and the person who started the question just noticed, which they had, it seems, been again agitating. The latter lost his balance, so far as, at once, to class the Swiss Baptist with the Separatists, and, furthermore, added the word 'hypocrite;' and in all this there was a tone which would have been considered highly indecorous, even in a public company. And here I touch that trait of character for which those who are thus aspersed are so well known.—Instead of rendering railing for railing, my friend, gently raising his right hand, repeated twice, in a soft but serious tone of voice, the reproachful epithet; observing a well-timed pause, and then, with an emphasis just

strong enough to shew that he could feel, added—
'That is indeed much for one to say of another!' The reproof told, with the best effect, on all present. I do not remember to have ever seen displayed to greater advantage that wisdom which cometh from above; nor to have witnessed a more practical comment on the inspired maxim, 'A soft answer turneth away wrath.'

"It was now getting late; and, on our taking leave, he who had spoken so unadvisedly, offered his hand to G——, who refused it; saying: 'It is a possible thing for two not to shake hands, and still not to be at variance.' On our way home, he explained this part of his conduct, in a manner every way satisfactory to my mind; while I could not sufficiently admire the sterling worth of his character. He was, moreover, a plain spoken man. As it regards the wisdom of this world, I know not if he ever read any other book than the Bible in all his life. But in it, he was at home; for he breathed much of its spirit, and, in an eminent degree, embodied its precepts in the living character. He was one, take him all in all, deeply taught of God.—His opponent, on the other side, was, as I afterwards learnt, a noted light in the Neologian school, and stood rather high as an author; but, in the general tenor of his life, he evinced too plainly, that, as it respects the science taught in the school of Him who hath said, 'Learn of me, for I am meek and lowly of

heart,' he was a mere child, and had not yet got through his alphabet. "W. H. A."

"BAPTISTS OF MOUTIER, IN L'ÉVÊCHÉ DE BÂSLE.

"To those who, like Daniel, take a hearty interest in all that relates to Zion, a people enjoying, under the wings of a mild and tolerant government, the full and free exercise of their religious rights, will be at all times a pleasing spectacle. But there is rapture in the thought of a few pious and defenceless families contending for the same rights against the strong arm of oppressive power, in the use of no other weapons than those of prayer and patient suffering, and yet finally coming off victorious! The christian reader will not, it is presumed, be, in the perusal of this paper, a stranger to such joy.

"Moutier is situated nearly equidistant from the cities of Berne and Bâsle, and is interesting for being the only Protestant district in l'Evêché. It has also a village of that name. Around this village, and on its neighbouring heights, which form a part of the Jura Chain, reside, at the distance of several miles, the brethren announced at the head of this article. They subsist by managing small dairy farms, on which also they raise stock, and by weaving linen-cloths of different fineness. During the summer and autumn months, the shuttle is laid aside, to give place to rural pursuits. The soil of the Jura being in these and in

many other parts of a chalky nature, little attention is paid by them to tillage. By emigrations to Ohio in the United States, which for the last half century have repeatedly occurred, their numbers have been thinned down to 1300, or thereabouts. In 1820, the census was 1500.

"Their forefathers came to L'Evêché, not as settlers, but as fugitives, in search of what had been denied them in Berne their native canton—an asylum for their consciences; so intolerant was, at that time, the Bernese government! L'Evêché was then a Palatinate, under a ruler who to the title of prince united the office of bishop. The reception which these fugitives met with from his highness was at first flattering; so much so indeed, that, on the strength of it, and the character he bore for being mild and tolerant, they soon localized as agriculturists, being such by profession. The hopes they had formed of finding a permanent residence, were however, it seemed, premature; inasmuch as certain evil-disposed persons interfered, and so far gained the prince's ear, as to get his consent to a manifesto for their expulsion, ere they had been long established: but this instrument, though drawn up and ready for being published, was not destined to see the light of open day.

"These brethren were, in the mean time, not unacquainted with what was going on; and seeing the storm gathering around them, they prepared

for the worst. Perhaps they had, in this trial, sinned in making flesh too much their aim. Now, however, they were led to look completely away from all earthly resources, and to cast themselves upon the Prince of Peace, the Shepherd and Bishop of their souls. A day of humiliation, with prayer and fasting, was set apart; and in this way, as their last but best resort, they made their case known to Him, for whose sake, and by whose grace, they had been enabled to suffer the spoiling of their goods, and to forsake their homes. As their departure from Berne had been attended with much of what was painful in many particulars, the recollection of this would not lighten the distress of mind into which they were now plunged, and which was described to the writer, by one of the oldest of their present descendants, as being great indeed; and he spoke not only from the tradition of his own family, but also from that of some now alive, and others long since dead. This appeal to Heaven was not made in vain; for ere they were at all aware of it, a benefactor was raised up for them in the person of a M. Mochart, the head of a French Protestant family, who, by his influence with the prince, obtained for them a permission of residence; so that, where trouble had abounded, now praise did much more abound. When the first transports excited by so signal a deliverance had subsided, they all repaired to the house of M. Mochart, and

presented him with an address of thanks, which was well received. Considering this kind interference, it will not be thought surprising that the Mochart family should be so looked upon, to this day, as their benefactors.

"In process of time came the French Revolution; which, threatening to deluge Europe, even to the tops of the Jura, so dreadfully alarmed the authorities in L'Evêché, that they were now the fugitives, and sought an asylum by precipitate flight. These were no sooner gone, than the patriots, or rather the revolutionists, came in like a flood; and to break up every institution that savoured at all of what was arbitrary, was amongst their first acts. As this placed the inhabitants on an equal footing as citizens, there was henceforth nothing to apprehend on the score of residence. This event took place in 1793, when L'Evêché was incorporated with France. After thus introducing an order of things almost entirely new, the democrats, invited by the Vaudois, marched to aid them in throwing off their connection with Berne; which was soon effected, and the Pays du Vaud also united to France. But the Bernese government, at the close of the late war, seeing it to be the policy of the powers in congress to let every thing go back into its place, as it was at the French Revolution, put in their claim for the Pays du Vaud, of which they had been thus deprived. This pretension was, however, overruled

by the Emperor Alexander; who exerted on the occasion his great influence for the Vaudois, at the instance, as it is said, of the famous and excellent La Harpe, who had been one of the Czar's private tutors, and was also a great favourite: so that, by a most singular and unexpected turn in the tide of human events, were the Baptists of L'Evêché thrown into the hands of the very power that had persecuted their forefathers. However, as this change of territory was not made without an understanding between the negotiating parties, that there should result to the inhabitants no change in point of religious rights and privileges, things remain in these respects the same, in form at least, as when L'Evêché made a part of France.

"These brethren have long borne the character, with their neighbours, of being peaceful and retired in their habits, and exemplary in their deportment; whilst the wayfaring man has often borne his testimony to their hospitality, when benighted, or storm-staid, in their lonely mountains. Though regularly formed into churches, which have all their appointed pastors and officers, they have properly no regular places of worship; but assemble in divisions, as it were, at such of each other's houses as are most central. Their chief places of meeting have long been, Petit Champois, Montchereau, Chatney, Sonneberg, and Minsterburg. In regard to doctrine, discipline, and

church order, they differ in nothing from their Bernese brethren, with whom they are accustomed to meet in annual conference, when messengers from churches on the French side of the Jura occasionally assist. Though the French tongue is vernacular in L'Evêché, German is that in which they worship, and is used in all their families.

“How evident it is, from these statements, that they who in times of old walked by sight, amidst the many mighty signs and wonders which were wrought on their behalf, were not more the mere objects of God's tender care, than those who walk by faith without such miracles!

“These christians hold resistance, in any form, as untenable, on christian grounds. The following incident, being one of several that could be reported, may serve to shew to what extent they carry their adherence to this principle. A Johannis Rutlesberg was tenant on a small grass farm which overlooks the village of Moutier, when his peaceful dwelling was forcibly entered by a band of ruffians, about midnight, in quest of plunder. They began their operations by binding him, and his niece, then acting as his servant and housekeeper, hand and foot. It was to no purpose the intruders were told they had come to the wrong house for what they sought. They next proceeded to a strict search. This ending in disappointment, they returned, threatening

their prisoners with death if they did not disclose all they knew relative to the property which they insisted was somewhere on the premises. Johannis could only repeat what he had declared in the first instance. In hopes, however, of eliciting something that might lead to the accomplishment of their wishes, they now had recourse to violence. He was smitten unmercifully on the face; they tore out his hair, dashed him on the ground, &c.; whilst the poor girl received similar treatment. Finding all this produced no favourable result, they desisted; and decamped under cover of night, leaving their victims in a state of insensibility, and bound.

“Johannis, who was the chief sufferer, was called upon, in due course, to depose to the facts of the case, and for any other information that might aid in bringing the offenders to justice. Here this inoffensive man took his stand, and, singular as it may appear to some, positively declined replying to any of the interrogatories put to him by the police. His plea was, ‘It had pleased Him, who himself suffered and threatened not, to put his patience, by suffering, to the trial: the Lord had now put him on the trial of his faith; and for him to give utterance to any thing that might bring evil upon those who had so cruelly treated him, would be contrary to the word which commands that we should recompense to no man evil for evil.’—As nothing satisfactory could be

obtained from Johannis or his niece, there was no deposition.

"Few there are who will not regret, that a heart so uprightly bent on doing its Lord's will, should, for want of knowing that will aright, act contrary to it, as he in this case did, by indirectly aiding the escape of evil-doers out of the hands of those ordained of God to be a terror to all such (1 Peter ii. 14). 'So much,' it will be said by some, 'for leaning too much to the literal side of Scripture!' But after all, if, on the other part, we could put in one scale all the mischief done in the church and in the world by leaning too much to the literal side, from a pious fear of leaning too much to our own understandings; and in the other, all the evil that has been done by leaning too little to the literal, whether from pride of intellect, or worldly policy, or any other cause; it would not be difficult to say which would preponderate. But firmness was not the only excellence in Johannis: he had a heart that was soft and kind: often he refreshed the bowels of the saints, and opened his hand to his poorer brethren, whilst he took a feeling interest in all that made for their best welfare. So faithful an example was important to other churches, as well as to that which he served, by way of check to the inroads of a growing conformity to the world, which even before his day had already begun to work. It is only a few years since he rested

from his labours. As when living, so now, his name is fragrant among his brethren, in whose hearts, though dead, he yet speaketh; whilst the writer counts it among the most pleasing incidents of his life, that he ever made the acquaintance of so good a man

“Interesting specimens of character are still to be found among these churches; but taken collectively, it cannot be denied that there is not that beauty of holiness for which they once stood acknowledged, even by their enemies. This declension, it would appear, has not, from all that can be traced, arisen from any failure in doctrine, but in its vital power. Thence has followed a Laodicean spirit, and a laxity in church discipline; while the love of many has waxed cold. The most pious and venerable of their number, who remember the former years when the candle of the Lord shone full upon them, ascribe this falling away, in its first beginnings, partly to the loose manners and light morals which set in upon them, on every side, soon after the French Revolution. They affirm, that it was much better with them in regard to religion, even under the iron mitre, than under the French tree of liberty, whose deleterious shade, as is well known, withered alike religion and morals, wherever it came. Prior to that eventful period, to have seen an Anabaptist, as they were then called, in a public-house, on whatever account, would have been

marked as a rare occurrence ; but at present, this is not so much noticed.

" The districts which these brethren inhabit, though inferior in point of sublimity to some parts of Switzerland, are allowed to surpass most others, in rich variety of surface, and in all that is romantic and beautiful, in rock, wood, and water. They are the resort of many an artist : and the frequent sight of deer, which, in the more woody and retired parts, greatly abound, throws a lively interest over the whole. These graceful-looking animals, when L'Evêché was under the rule of an episcopal prince, were tolerated, even to the extent of annoying his subjects.

" W. H. A."

SECTION VIII.

FROM HIS FINAL DEPARTURE FROM SWITZERLAND, TO
HIS DECEASE.

AFTER having resided for some weeks at Bâsle, during the early part of the year 1830, for the purpose of visiting the Baptist churches in the neighbourhood, as well as that part of France which touches the canton on its western border ; in May following, Mr. Angas returned to London, bringing with him Mr. Tauchnitz, at the request of the Committee of the Baptist Missionary Society, who entertained the hope of negotiating with him a plan, by which that

excellent individual might be employed in their service. On his homeward course, he visited the Mennonite churches of the Palatinate, to rekindle or increase their missionary feelings; and then devoted some time to the recently-formed churches of the Baptist denomination in the vicinity of Lille and Cambray. These he describes in the highest terms of approbation:—"An unaffected simplicity, a lively zeal for the extension of the good work among and around them, a warm affection towards one another, are the features which characterize their piety. All this, being accompanied with the French openness of character, throws a charm around the whole, which cannot fail to interest any feeling heart. There are among them some bright and burning spirits, who, in season and out of season, proclaim the word of God."

June and July were occupied with efforts to make arrangements for the spiritual welfare of the European continent. The Committee of the Baptist Missionary Society found, after due consultation, that they could not comprehend the scheme of sending Mr. Tauchnitz to the Mennonite churches within their range of operations; but recommended the formation of a separate society for that and other important purposes, the management of which should devolve on a part of their number, with any others whom they might choose to associate in the work. In fur-

therance of this design, Mr. Angas called, with Mr. Tauchnitz, upon the writer of this Memoir; and some measures were immediately adopted, by inviting a conference with several gentlemen and ministers on the subject. It was—at, I believe, a second meeting—determined to persevere in the design, and to raise subscriptions for the support of Mr. Tauchnitz in the Palatinate. A few days afterwards, Mr. Angas intimated his wish to employ Mr. Tauchnitz, on his own account, for twelve months, by way of experiment. He entertained an idea, that both of them would be more free to act according to their own views and experience, independently of any Committee; and, accordingly, the elements of the new institution were dissolved.

Several months after the period in question, the spiritual necessities of our continental neighbours touched with so deep a sympathy the minds of many who had first united in the consideration of the subject, that they resolved on the formation of a society, not with any exclusive reference to the Mennonites among whom Mr. Tauchnitz was then attempting to promote a revival, but for more general objects, and comprehending both a wider extent of country and of purpose.

Having settled the necessary arrangements with Mr. Tauchnitz, Mr. Angas paid a third short visit to Holland; and repassed to Greenock, for the purpose of undertaking another and import-

ant service on behalf of the Baptist Missionary Society. The affairs of the Mission in Jamaica appearing to render the visit of some confidential friend desirable, Mr. Angas was selected by the Committee for the service. He embarked for that island early in the month of November 1830. He was seven weeks on the passage.—“Having,” he states, “a fair opportunity to work the seamen’s class system, I generally hold two every Lord’s-day, dividing the crew into the larboard and the starboard class; and, I am happy to say, they work to admiration. I trust they will, ere long, become much more general. We shall not have done any thing, comparatively, to evangelize this already numerous and increasing class, till this is the case.”

On his landing at Lucea, he proceeded at once to Montego Bay; where he providentially found several of the missionaries, with whom he was enabled to make immediate arrangements for a general meeting at St. Ann’s Bay. This meeting was held on the 9th and 10th of February 1831; when various important subjects were fully discussed, and prospective schemes of usefulness and combination settled. Resolutions were passed, at the close of the meeting, expressive of the obligations under which the missionaries felt themselves laid, for the affectionate regard which the Committee had evinced for their comfort and welfare, by the appointment of so suitable and welcome a visitor.

In writing home, one of the missionaries thus expresses himself: "We were all greatly delighted with the christian manner in which Mr. Angas conducted the business, and very thankful to the Committee for sending out so able a deputy. Mr. Angas is visiting all the stations, and, I have no doubt, will return with accounts that will gratify the Committee, and additionally interest the religious public in this part of your mission."

From St. Ann's Bay, Mr. Angas proceeded to the southern side of the island: and after spending a few months among the different stations, he returned, by the ship "Garland Grove," in the month of June. This voyage was truly a labour of love, both with regard to its objects and the disinterestedness with which Mr. Angas relieved the Committee almost entirely from cost on his account.

In the spring of the year 1832, Mr. Angas took a lodging at Tynemouth; and frequently preached at Culliscoats, and in the different chapels of Shields; exerting himself especially, and to the utmost, for the benefit of seamen. He entered with great zeal into a plan for the formation of a library for them, in the Loyal Standard Association Room; and succeeded in procuring a considerable supply of books. No sooner, indeed, was the project suggested, than, as the friend who named it states, he promptly said, "Go with me at once to a second-hand book-shop in Newcastle, and I will order five pounds' worth of books for the object."

The seamen acknowledged this provision for their instruction with many expressions of gratitude, and were also very attentive to his Bible classes. At the same time, the Baptist church at South Shields being destitute of a pastor, he agreed to supply them regularly, till they were able to procure one adapted to their circumstances and suited to their wishes. In this connection, his labours were abundant, not only in fulfilling the regular services of the chapel, but in preaching to seamen, and from house to house. A lively impression of his activity and self-denying efforts survives, and will long continue, in the minds of multitudes, with whom he lived in more immediate, and always in affectionate association.

In a letter which he addressed at this period to his sister in Newcastle, he relates a visionary appearance—which was the second he had experienced—of his departed father. To this account he subjoins some remarks, which may be cited as evidence of the habitual piety of his mind; leaving the speculative part of the subject, on which a diversity of opinion has generally obtained among christians, to the judgment of the reader. The suggestion at the commencement is singular, when taken in connection with the fact of his own speedy decease. The letter is dated “North Shields, January 14, 1832.”

“What can these things mean? Some would say they are the presages of our great change. Be it so. If all is right and ready, why should

we not hail the happy hour? May we not suppose that the departed souls of relatives, so soon as they ascend to glory, receive a commission—at, perhaps, their own request—to act as ministering spirits, or guardian angels, to those of their own household, whom they have left in the vale of tears from which they have themselves just escaped, until they too shall join them in bliss. Speaking as mortals, none appear to me so fit for such an agency, not only on account of their knowledge of circumstances, but on account of the greater delight with which they would be likely to feel in the work, beyond that of a stranger spirit. There might be no small enjoyment in the idea of seeing the places which were once, to him, the scenes of much sorrow, anxiety, sickness, and suffering; and now to think that he is free from all. It was a feeling analogous to this, which I experienced when we visited my former prison-house at Versailles. I recollect well what my sensations were at the time, and in a place where I had often sighed and mourned, and longed for an absent home. A thought like this, could it be borne out by the sanctions of the unerring word, might prove a source of rich and delightful reflection, through all this life's weary stage."

That most melancholy and most mysterious disease, the Cholera, had been now raging for a considerable period in the neighbourhood of his present residence. In the conclusion of the letter,

he adverts to it, in the following manner:—
“I am glad the Cholera has nearly disappeared in Gateshead, where I really believe it was*; and that the cases are on your side so few. Cholera, or whatever stirs up christians, especially those whose more special work is to win souls, should make us even thankful;—thankful should we be for any thing to spur us on to duty!”

Soon after this was written—namely, early on the Friday morning, September 7, 1832—the providential summons arrived for his own immediate removal from the toils of time to the rest of eternity; and by that very messenger from whom, it is probable, he least expected the solemn call. He was perhaps surprised, but neither alarmed nor unprepared. The following account, written at the time, contains so clear and interesting a description of his last hours, that the insertion of it here will be the best method of imparting information of the painful event.

“We have, indeed, (says the writer) sustained a great loss, by the departure of our beloved brother to his happy home! It pleased God to call him away, very unexpectedly to us; and we would fain have detained him here a little longer. We might have hoped his Master had more work for him in the vineyard, and that he was to be instrumental in bringing into better circumstances

* This refers to the disputes which were prevalent at the time, on the question of fact, whether the true Asiatic disorder had, or had not, obtained entrance into England.

the little christian society for which he felt so deep an interest, and whose cause he was about to plead in various towns and counties. Our dear brother had intended going forth, the following week, with the South-Shields' case: his heart was much set on liquidating the debt, and preparing the people for a settled minister. Anticipating an absence for a few weeks, he was preparing a kind of *farewell* discourse, from those words, 'Finally, brethren, farewell,' &c.; but this was not permitted—time was not allowed to say Adieu.—No, 'at midnight a cry was made, Behold, the bridegroom cometh!' and it was his happiness to be found with his lamp ready trimmed. When he called up the woman with whom he lodged, he told her he was seized with cholera, and believed he should die with her; but added, he was quite ready;—and then exhorted her to prepare for death, as *her* turn would come. He was quite composed in mind; and only wished Mr. Williamson, his brother, and myself, to be sent for. He suffered severely from cramp. When I arrived there, an hour after Mr. Angas, his pain was much relieved, and I had the satisfaction of finding him quite sensible: he put out his hand to me, saying, 'What a change in a few hours!' He pleasantly said, the pain in his side was quite gone (that was what he had suffered most from). I hoped it was a good sign of further recovery, and that it might please God to spare him to us. He replied, 'Perhaps—if it be His will—if He has any

thing for me to do.' Mr. F. (the surgeon from Newcastle) said to him, 'I hope, my dear captain, you are willing to live?' He answered sweetly, '*Willing to die*;' and, after a pause, said, '*Willing to live*.' It was observed to him, it was his privilege to be supported by the consolations of the Gospel, at this trying season. 'Yes (he answered), I know in whom I have believed, and I am *persuaded* He is able to keep that I have committed to him against that day—*that day*! I know, that if this earthly house of my tabernacle be dissolved, I have a building of God, a house not made with hands, eternal in the heavens.' 'Hope is my anchor, firm and strong.' '*This hope* I have, as an anchor to my soul, keeping me sure and steadfast,' &c. He attempted to sing the hymn, beginning—'Jesus, at thy command, I launch into the deep:' but soon the powers of nature failed—he was to sing no more, till he should unite with the glorified spirits before the throne, in singing, 'Salvation unto our God, and unto the Lamb.' Mr. Williamson visited him. Amongst other things, he said to him, 'Christ is precious to me now—never so precious before—all my salvation—all my desire!' He was perfectly easy to the last; and most gently fell asleep in Jesus, about half-past seven on Friday evening, the 7th inst.; but it could scarcely be known when he ceased to breathe. It was indeed very painful to our natural feelings to see our brother die; yet it was cheering, and consoling, to imagine 'the

moment after death;’ being assured he was then completely blessed, in the immediate presence of his Saviour and his God. Oh, how glorious does the Gospel, and the support it gives—the hopes it inspires—appear in such trying circumstances! Most feelingly are we then led to adopt the language of the Apostle, ‘Thanks be unto God for his unspeakable gift!’ I am thankful to have heard, since, that one of his medical attendants was much struck with the fortitude and composure of his patient: he observed to a gentleman, that, in all his practice, he never met with such an instance, and he was quite at a loss to account for it. The person, to whom he made the remark, told him, *he* could account for it. Our dear brother uttered some things indistinctly. At one time he seemed to be praying, and we could just catch the words, ‘This death—the life.’ I thought he seemed to be expressing a desire that his death might be for the spiritual life of some. If so, then shall we see a part of God’s gracious and wise design, in this afflictive dispensation here below.”

On Saturday evening, September 8th, his remains were brought in a hearse from South Shields, and deposited upon those of his revered father, in the New Cemetery at Newcastle. Mr. Pengilly delivered the address, and Mr. Sample preached a funeral sermon the ensuing morning. The tribute of affection inscribed upon his tomb is as follows:—

**In Memory
OF THE LATE WILLIAM HENRY ANGAS.**

BEING MADE EARLY ACQUAINTED WITH THE
SAVIOUR OF SINNERS,
HE WAS DEEPLY IMPRESSED WITH THE DESIRE OF
CONSECRATING ALL THE ENERGIES OF HIS LIFE
TO THE SPIRITUAL INTERESTS OF HIS FELLOW MEN.
THE LAMENTABLE STATE OF HIS BRETHREN ON THE SEA
ENGAGED HIS SPECIAL ATTENTION ;
AND FOR THEIR SAKES
(AFTER ENDURING MANY HARDSHIPS, IN FRENCH PRISONS,
IN SHIPWRECKS, IN TEMPESTS, & IN UNHEALTHY CLIMATES,
DURING WHICH
HE ZEALOUSLY LABOURED FOR THEIR MORAL
AND RELIGIOUS WELFARE)
HE GAVE UP ALL SECULAR PURSUITS, AND VISITED
THE PRINCIPAL SEA-PORTS OF GREAT BRITAIN & JAMAICA,
AND THE CONTINENT OF EUROPE ;
WHERE HE
SUCCESSFULLY LABOURED TO BRING SAILORS UNDER
THE SOUND OF THE GLORIOUS GOSPEL OF THE BLESSED GOD.
IN THIS WORK
HE WAS ENGAGED AT SOUTH SHIELDS,
WHEN SUDDENLY CALLED TO QUIT HIS LABOURS,
AND TO ENTER INTO THE JOY OF HIS LORD.
HE DIED, DEPLORED BY ALL,
SEPTEMBER 7TH, 1832, AGED 51 YEARS ;
AND WAS INTERRED BENEATH
THIS MEMORIAL OF FRATERNAL AFFECTION.

*His record is on high : the stone we raise
Exalts the Saviour—not the servant's praise.
He lived the son of Ocean ; and he bore
The sound of heavenly grace from shore to shore.
He fix'd his anchor firm within the vail,
And bless'd the Refuge that could never fail :
The billows rose—he smiled, with Heaven in view,
And dying, proved his living witness true.*

E. R.

Besides various testimonies to his worth, supplied by numerous letters of condolence to his bereaved relatives, a very appropriate one was given, in the form of a RESOLUTION of the COMMITTEE of the BAPTIST MISSIONARY SOCIETY, and transmitted by their Secretary, Mr. Dyer, on the 21st of September:—

RESOLVED,

“ That this Committee have learnt, with much sorrow, that the destructive and widely-spreading disease which has lately invaded our native land has been commissioned to remove, after a few hours' illness, their much-esteemed friend and associate, the Rev. W. H. ANGAS; whose memory will long be endeared to them, on account of his exemplary devotedness to the cause of God in general, and to the interests of this society in particular. They remember, with mournful satisfaction, his disinterested labours, in visiting a large portion of the Continent of Europe, for the purpose of establishing friendly intercourse with the Mennonite churches, and directing their attention to Missionary efforts among the Heathen; together with the prompt and affectionate readiness with which he undertook and executed, with scarcely any expense to the society, a voyage, in its behalf, to Jamaica.— To the surviving relatives of their deceased

friend, the COMMITTEE respectfully tender the expression of their sincere condolence; while grief is moderated by the full persuasion, that to him, whom they have lost, the exchange of worlds has proved an event unspeakably glorious."

AT a COMMITTEE MEETING of the PORT-OF-LONDON and BETHEL-UNION SOCIETY, held Sept. 19, 1832, Captain G. Dougall, R. N. in the Chair, the Secretary read an account of the death of Mr. ANGAS—upon which it was

"RESOLVED,

"I. THAT this COMMITTEE have heard with deep regret of the death of the Rev. W. H. ANGAS, who for years was one of the most efficient Labourers with them in the work of the LORD among British and Foreign Seamen; and they beg to convey to the relations of their late esteemed friend the expression of affectionate and christian condolence upon this painful dispensation of the Divine Providence, which has thus removed from the Church of Christ an intelligent, active, and successful Minister of the Gospel.

"II. That the Rev. Dr. Bennett be requested to improve the event, on board the Floating Chapel, next Lord's-day morning.

"EDW. MUSCUTT, *Secretary.*"

Thus terminated the life of a useful and devoted servant of Jesus Christ:—the Rest of heaven followed. And may we not be permitted to indulge, for a moment, in delightful realizations of the blessedness of a world where the pious dead are “present with the Lord?” Who would be insusceptible of those sacred emotions which the departure of our friends—relatives we may call them, in the fraternity of religion—brings into animated exercise? The thought of saints in glory endears the future, and solaces the present: it is at once rich in consolation, and powerful in motive. As we are fellow-workers, we are fellow-heirs; and become daily assured, while we “sow in tears,” as they did, we shall, as they do, “reap in joy.”

If there be, hereafter, an established proportion between the diligence and piety which have been employed in the service of God on earth, and the ultimate distinction to which the immortal spirit will be elevated in heaven, a life so active, laborious, and holy, as that of Mr. Angas, will surely have attained, in its present disembodied freedom, an eminent rank and glory. While the New Testament intimates, that as the lights of the firmament differ in their magnitude and splendour, so will be the resurrection of the dead (1 Cor. xv.); it comports with all rational ideas of the nature of mind and the responsibility of

man, to suppose a variety of condition and of degrees in the felicity of another world. To suppose a perfect equality would be to imagine a perfect capacity ; but there is no more reason to conceive that all beings endowed with rational or sanctified by spiritual faculties should possess either, in the same degree, in a future state, than that it should now be possessed ; for happiness does not depend on our equality with other beings, but on the use and improvement of our individual talents. It will not be essential to the bliss of the redeemed from amongst men, that they should acquire the faculties of superior intelligences ; nor to that of each member of the human happy family, that he should be identical with every other, in intellectual power. Adaptation is the law of the universe ; and will no doubt obtain, in the future arrangements of the celestial state, as well as in the existing natural and moral creation. Each one is fitted for his present, and each for his future, abode ; and the suitability of the happy spirit for its predestined sphere will doubtless, by a law of the spiritual life or nature, spring out of, and be, in a sense, self-created, or at least modified, by the cultivation of the moral and spiritual faculties, in the use of appointed means and opportunities of good. " Be not deceived : God is not mocked : for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of

the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting."

Besides, the recognitions of a happier world present a most cheering prospect, and it is a doctrine accordant with Scripture. Can it be questioned, indeed, even were there no distinct intimation in the sacred volume, that our social nature, to which all the institutions of religion are adapted, and which it is one of their designs to raise to its highest attainable perfection, and the sympathies and sensibilities of which can only have a perfect play and exercise as touched and sanctified by the grace of God—can it be supposed this social nature, whose very capacity for happiness is greatly formed by its social elements, should be denied the exercise of these its peculiar faculties and means of felicity, precisely at that period, and under those circumstances, when their exercise would most conduce to its felicity, and tend to perpetuate it for ever? The immeasurable love of God to redeemed souls, which eternity only can develope, would preclude the cheerless sentiment of a solitary, unrecognising, unsympathizing blessedness? "We shall meet again!" may yet then be whispered in the ear of dying saints—may yet be cherished in the fond remembrance of living ones!

It is true, indeed, that, in recording the history of our departed friend Mr. Angas, we have not

been led to trace the proceedings of one of those mighty instruments of an empire's greatness, or a world's renovation, which sometimes dazzle and delight us—nor have we been enchanted by the productions of genius, in “thoughts that breathe and words that burn”—nor have we witnessed the commanding influence of one that swayed the counsels or stamped a glory on the religious denomination with which he was identified: yet have we seen the eloquence of action, the might of holy energy, the genius of true and exalted piety;—yet have we seen a moral greatness—a real, a disinterestedness, a fortitude, a perseverance—in fact, a rich and varied combination of christian graces and excellencies, from which valuable instruction may be gained. A certain degree of discouragement sometimes arises from the contemplation of character formed out of elements which seem to have no analogy with ourselves, and occupying a sphere which lies beyond the reach of our possible attainment;—but here is a speaking and a powerful example of another kind. From this noble specimen of departed worth, every one may learn, whatever be his condition, and whatever his circumstances in life, to pursue with assiduity what conscience and providence seem to prescribe as his appointed course. From that let him never swerve;—in that let him seek his success—in that too let him cheerfully, if called to it, suffer disappointment. Glowing with

the love of Christ, and the love of souls, Mr. Angas was always ready to obey the intimations of providence. Probably few persons, in modern times, have more uniformly exemplified the apostolic declaration, "None of us liveth to himself:" and if we advert to the solemn effect of his death upon a large vicinity, and the tranquillity and triumph of his spirit under its most painful circumstances, it may surely be added, with an appropriate application of the sentiment, "No man dieth to himself." In the Christian Church, "a standard-bearer has fallen;" but we are fully and joyfully assured, that heaven has gained what earth has lost. His memory is precious, and will long be fragrant. Let us embalm his virtues, by imitating them!

APPENDIX I.

NAUTICAL APHORISMS,

EXTRACTED

FROM MR. ANGAS'S COMMON-PLACE BOOK.

ONE of the artifices of our arch adversary is, to make shipwreck of souls, to alter the marks of your lead-line, and to slide an iron near to the compass. But a wise mariner will always examine, ere he shapes his course; and try, before he uses either the one or the other.

You may, in heaving the log, pay the line out, or check it ever so much, yet the ship will neither go slower nor faster. So the vane may be set, at the mast-head, at any quarter you please; but "the wind bloweth whither it listeth."

As the mariner's compass requires touching from time to time, so does the christian require to be ever renewed, by coming in close contact with his God.

It is easier to learn the compass, than to steer by it.

As the sea is only the proper element for those who are not sea-sick, so is true religion only the proper element for real christians. Men may learn by rote, and be very knowing in all the duties and doctrines of christianity;

but they will soon sicken, when they really embark on the true spiritual element of the gospel. Thus, as in the physical, so in the spiritual world—there must be a change. With some it is wrought slowly; with others, more rapidly.

Ten righteous men have saved a city.—May not one truly praying soul have saved a ship?

It is easy to navigate on large, broad, and deep waters; but how much more watching, care, energy, and labour, are required to make the best of your way through shoals and straits! So in our spiritual voyage;—when our course is even and plain, and no dangers in the way, all goes on smoothly; but when vice, temptations, and trials prevail, much watching and care are required to prevent shipwreck.

Chronometers, and other modes of reckoning—the moon, and the stars—may assist us in shaping our course; but, after all, the sun is the great light, on which dependance must be placed. So with the christian, the Sun of Righteousness is his only dependance.

A whole fleet may have the same sort of compass and chart to steer by; but many of them may miss the port. So with professors of the gospel;—all take religion for their compass, the Bible for their chart; which hypocrites miserably neglect or mistake, and lose the desired haven.

A ship may look very warlike, without a single grain of gunpowder on board. So a hypocrite may resemble a real christian, till he fall in with the enemy; when he proves to be as a ship of war without gunpowder; or as the foolish virgins, without oil in their lamps.

A minister, when he breaks away from the faith, is like a ship riding in the wind's eye, in the haven, or a-head of others. When she breaks away from her anchor, she takes many, riding under a lee-shore, along with her. He draws down curses on his own head.

A sinner, in his first awakenings to a sense of his danger, is like a ship that has got embayed upon a lee-shore in a storm, and has tried, upon every tack, to clear the rocks, even till she has not a shred of canvas left at the yards; her main-mast is even cut away, to get her about; till at last the captain orders all to be cut away, and rides by his anchor. A-head he sees nothing but an overwhelming sea; on larboard and starboard side, nothing but rocks; astern, only an iron-bound and rocky coast; but his anchor holds firm, till He, whom all obey, "rebukes the wind, and bids the waves be still."

A captain who can be at ease, knowing his anchors to be foul, is as those who are at ease in Zion—and woe be to them! Who would go to sea with such a captain? or what merchant would entrust property in such hands?—But an immortal soul is of more value than silver; yea, even than the choicest gold.

The heart of a miser is like an iron cable: it holds all, but gives nothing: it would rather break than give.

Spare a trifle for your poor tars! They have made, and do make or earn, money: they know not the value of it; they spend it too freely. Let us give them the gospel: they will spend their money even freely in a better cause.

Any sin indulged—though, as you may think, a small one—may prove your ruin;—as a little mouse may in time bite a cable through.

Many a ship has been lost on her own anchor: so many a soul founders on its own false hopes.

An anchor without a cable bent to it, is of no more avail than the form of faith without the power. The one, if suddenly let down, without dreaming of its state, may cause the loss of the ship: but sudden death, in the other case, must inevitably prove the loss of the soul.

The more legality there is in a man's religion, the more ground he will go over, and the less distance he will make;—like a ship working traverse. With less legality, he will be like a ship working with wind and tide.

One class of persons get aground on the mud of gross ignorance, and are lost; but the learned infidel upon rocks, which are in no wise softened by the water being clear.

A person puzzled in his discourse may be said to have got aground upon the mud; but it is material to ask, if it is on a flood or a falling tide. If on a flood-tide, he may be got off again: if not, there he must lie, perhaps, till the next spring-tide arrives.

A sinner, under the natural convictions of the Law, is like a poor sailor in the midst of the sea in a storm, and the ship on fire under him without a boat to fly to. A man savingly convicted, is like one in the same situation with a boat. Or, like the historian, when the earthquake

took place at Lisbon, who was awakened out of his sleep with a noise like low thunder: it was the fall of buildings nigh at hand, the dust of which, ascending, darkened the air. In this awful catastrophe, he knew not where to fly. He fled, first over one heap of ruins, then another. Seeing a church, and being a catholic, he thought to take refuge in it; but before he reached it, it fell before him. He thought of flying to the sea; but the sea was in as great an uproar as the land, and he even saw anchors for a moment thrown upon the surface. At last, he saw a mountain at a distance, which seemed to stand strong: to it he fled, and found refuge.—Now see in this, christian, our Mount Zion, which standeth sure and stedfast!

A christian with the gospel is like a sailor with his money—he deals it out freely.

If a doctor, known never to have failed in curing all he took in hand, were to come on board with the best and kindest motives, to go through the ship's crew and examine each, and were to find them all labouring under some disease which would at last prove their death; and left a prescription on board, without money and without price; what a brute that man must be, who would, instead of thanking him, curse and swear at, and drive him out of the ship! So, however, do sinners, with Christ and his gospel.

An anchor is hard, cold, and heavy; sinks by its own weight; and seeks the bottom, through the loose water, to lay hold of the solid ground.—So the sinner sinks, by the weight of his own misery.

Faith is the evidence of things not seen.—You do not see the anchor, but it holds you firm: your own

safety is your evidence of the thing not seen. Have you cast anchor, in all times of trouble, doubt, and fear? If so, what comfort do you derive from that faith which is the evidence of things not seen?

Some persons resemble the fore-topmast stay-sail before the wind; which is of no use, but knocks about from side to side, wearing the stay, and merely making a noisy show.

The sin of covetousness acts upon a character as the dry-rot does upon a ship: all looks well to the eye; but strike or press it, and all is discovered; or, in Scripture language, "It eats like a canker."

The christian is all reefed and ready for the storm of death, come when it will.

As the sea-bird builds in the rocks, and seeks its nourishment upon the uncertain element, so the sailor leaves all he loves best on the land, and seeks his bread on the restless and uncertain ocean.

The ship's anchor is not to prevent storms, nor to change the tides: nor is the christian's anchor to prevent the vicissitudes of life, or the storms of affliction or adversity; but to hold us firm and stedfast, from being driven away on the rocks and quicksands.

As the flowing tide of intelligence rolls in upon mankind, the flood will rise higher and higher.—He saith to the ebbing tide, "Return;" and to the rising flood, "Hitherto shalt thou come, and no further: here shall thy proud waves be stayed."

Although the seaman, by reason of the isolated and monotonous kind of life he leads, is cut off from that various and ever-varying intercourse with men and things which opens every day new and large sources of information, tending to improve and expand the intellect, which the landsman is in the way of richly enjoying; yet the seaman gains a manly frankness, a noble candour, a simplicity of heart; ignorant of those little arts, tricks, and low intrigues, which the broker, the buyer and seller, and trafficker on land, are infected with, and are unavoidably led into.

The gospel is the only holding-ground the sinner can cast the anchor of his hopes upon. But how is he to take the benefit of it, if he does not use it? Can the ground go to him? or can God change his attributes to suit the carnal heart? The anchor is not to prevent stirring, but to hold us fast.—So the gospel.

If I lay, keeping my sails furled, a log upon the sea, and say, "Now I will let the wind drive me to my port over sea," I resemble the Antinomian. Means and end must go together.

You make poor way when there is no wind in the sails. But then there is sometimes much wind and little way.

Brother seamen! let us follow Christ, all winds and all weathers; not only when the sea is smooth, but also when it runs mountains high. See that we do not lose sight of his light or protection, by indolence in making sail!

Though a mariner, relying upon his skill, should say, "By my skill, and by my foresight, I will never more

touch rock or sand;" yet who can say he shall be free from storms and tempests?

What has been revealed to us of the depths and riches of eternity is only like the shells that a child roots up out of the sand by the sea-side, to the vast undiscovered abyss of the ocean which lies concealed from his view.

As the unconscious crew curse the unskilful captain for leading them upon rocks, and there making shipwreck; so will the catholic crew curse the pope and his cardinals for misleading them to make eternal shipwreck. Other ministers there are who equally mislead their hearers. — Like a bell-rock is a faithful minister: whilst he keeps his station amidst the waves raging around him, the harder the storm rages the louder the alarm.

Self-righteous merit is like caulking, painting, and puttying up an old broken hull. Woe to them who trust themselves to sea in such a vessel!

The case between the sinner and God seems thus:— I hear a person complain of being made completely miserable through nervousness. Touched with compassion for him, I direct him where a certain remedy can be had, by asking for. He goes; but understanding that, in proportion as it is taken, it will beget in him a dislike to that particular liquor which, by excess, had brought on this disease, will cause him to shun his former pot and gay companions, bring their scorn on him, make him wage perpetual war with his lusts, make him part with his money, &c.; in the prospect of these great sacrifices, he decides, and says, "If my recovery is to be purchased at so great an expense, I had rather keep my infirmity, troublesome as it is, and enjoy the life I

have been accustomed to indulge in."—So the Spirit of God may be had by all sinners, for the mere asking for; but sinners prefer darkness to light, drunkenness to sobriety, indolence to activity, surfeiting to moderation, lying to the truth. And why? Because the one is easy and pleasant; the other is against the stream. The one is right before, and the other against wind and tide.

The sea is the sailor's friend, when kept in its place: but if, instead of being kept out of his vessel, it gets in and holds possession, then it is—What? So, as long as the christian can keep the world under him, and out of his heart, then it can be a means of advancing his interest, both in time and in eternity. It has its smooth, and its rough, waters.

Fresh water at sea is the water of life, which the ocean cannot furnish. Salt water is not of so much consequence. As a ship must carry to sea enough of this living water, so must the christian carry enough oil in his lamp.

As rigging and back-stays at sea should never be set up too 'taught,' so ought we never to be too rigid in our conduct to our fellows. Preserve elasticity; or either it will strand your rope, or strain your hull.

Who would not rather bend studding-sail ha'lyards, and rig out all booms for a fair wind, than rig them in and send them down for a foul one. Thus, duty is light when things go well, when the wind is fair; but the duty of a true-hearted sailor is, to be as cheerful when foul and fierce, as when fair and fine.

Enough hands can be had to ride guard-ship, moored

in the harbour safe and snug; but few to meet the foe upon the lofty wave, or to lay him alongside. It is alone the weapons of the gospel warfare, in the hand of the Spirit, that shall oblige your great adversary to bring the sceptre of the sea and lay it down at the foot of the cross.

Friendship with an angry man is like sailing over and near to a rock, where there is depth enough when the water is smooth, but, when the sea rages, one stroke will founder you.

The kingdom of grace in us is like a man in a ship, always advancing, and insensible of it. Whether, in the pride of his heart, he ascends aloft, is lifted up and down by the waves of circumstances, or goes down into the hold of obscurity, still the ship makes way. Grace is the blade springing and ripening to the full ear.

He is no christian who does not know, and walk, by the word of God. He is no sailor who does not know his compass, and steer by it. The steersman guides himself, the ship, and all who sail with him in the same direction. If the pious example of one christian at sea could carry all on board in the same direction to heaven with him, as Christ did his followers, oh what happiness!

Some persons, who bloat and fatten themselves to so enormous a size by excess of eating and drinking, may be considered as great corporation-buoys, to guard us from the rocks of intemperance.

The spirit of a worldling is a cold earth-clod, as respects religion. Sailors having so little to do with the earth, and so much with the salt waves, ought to be less earthly-

mindful than others, and bring into every port the salt of that righteousness which, in a good man, is compared to the waves of the sea.

Let your conversation at sea be like your wet provisions, seasoned with salt; and, like your dry, free from what is putrid, *i.e.* chaste.

Some persons, as respects the gospel, are like wary fish: they nibble at the bait, but will not be taken, either on the gospel hook, or caught in the gospel net. They will take all the advantages that religion offers in this world. But he who loseth his life, shall find it.

Some persons think themselves not so bad as the Scripture say they are. As some ship-owners have thought a ship much better than she was; but when they put her into the still and quiet dock, and begin to examine, they find, the farther they look, the worse she is, and, to make a good ship of her, not an atom of the old materials must be put in again. So the man of legal and self-righteous spirit, when the Spirit of God opens his eyes to see the infinite spirituality and requirements of the Law!

A christian is an armed merchantman; not made for fight nor flight, but for defending and working.

There was a time when religion was entirely confined to the waters; which was, when its inhabitants, who had despised it, were laid under water. Now it seems almost the reverse.

The christian is like a vessel, passive on the tide: he rises or falls on the tide of life, as the Lord pleases. His

grand aim is, to keep pressing on his way to the last port of his destination.

A bold harpooner on a dead fish, is like some christian professors;—the same would be a coward on a live one.

Sailors! christian sailors! be firm as the rock, Christ, upon which you stand! and as united together as the diamond knot of christian love, which all the inventions of hell cannot loose or cast asunder!

A sinner in the hands of the Law is like a mariner in a ship on fire, out at sea: if he looks round, all is storm—relentless storm, or roaring waves; if to the ship, all is raging flames—death in the wave, death in the ship, and terror in the storm!—no way of escape. But, behold! a ship just in sight, bearing down before the wind!

A profession of religion, without first forsaking the practice of sin, is to copper upon a worm-eaten plank.—Such is Antinomianism!

No ship is entitled to have her name changed, by the British laws, till she be one-half or two-thirds renewed.—So ought not a sinner.

Works of salvation, even the best, are like a ship with a new top and bottom; but, being still old in the mid-ships, have nothing to fasten them together.

Better go to heaven in the poorest Peter-boat, than to hell in a king's yacht or the finest pleasure-boat that ever was launched.

Some christians are like ships built of unseasoned wood ;—they last only the first voyage.

Good instructions in youth may be compared to a ship laying in materials in prospect of a thorough repair : they remain dead and useless, as it were, in the vessel, till the time arrives when they are to be actually wrought into the vessel.

A tried christian is like a scraper which is formed out of many pieces of the metal that has been well beaten, knocked about, made soft, and purified in the fire of adversity.

If a ship keeps the water in when filled on shore, she will keep the water out when at sea. So of hearing and speaking evil.

The ark, which God could have caused to be built in a few months, by his agency, was more than a hundred years on the stocks ; and the flood which God could have sent in a moment, was forty nights and forty days in completing ;—all tending to shew the forbearance and long-suffering of God towards sinful man.

An ungodly captain, who is engaged in taking a missionary out, is like the ark which carried Noah and his family ;—dead wood ; and taking no interest in what is going on within, as respects holy things.

Antinomianism is the bare hull of a ship, without rudder, masts, or sails ; and consequently of no use. It is the foundation, without the superstructure ; or, it is the keel and bottom-frame only.

An outside self-righteousness is like a ship coppered and sheathed right upon iron, which, like a canker, eats its fastenings out.

The world lying in sin, and Christ coming to save it, is like an angel of light and life descending from heaven into the hold of an hospital- or a slave-ship, where the hatches are down, and the air almost excluded ;—where nothing reigns but stench, pain, and misery : he brings to them life, light, and liberty ; saying, “ Live, ye dying men ! ye slaves, be free ! ”

Since ships were launched on the deep, how many have been lost, on sands, rocks, shoals, and quicksands ; or, in the night, have run against each other, for want of a good look-out being kept a-head ! How many christians have made shipwreck, in a variety of ways, by not being watchful !

To think of reforming our life on a self-righteous principle, or in our own strength, is like damming a stream, only to break out, or rush with greater impetuosity, at some future time.

Deep-draughted and large ships must often lie at a distance from towns, and discharge into smaller craft of shallower draught. So the deep and abstruse works of some authors must be simplified, to make them intelligible to the great multitude ; such, for instance, as the works of Sir Isaac Newton. Or, What could be done with a large ship without a boat ? He is no sailor that despises the service of a boat. Despise not, therefore, the day of small things.—Apply this to Religious Tracts.

Have I taken my building materials out of the word

of God? and have I followed the plan of building my ark on that laid down by the great and unerring Architect?—I have. But have you embarked your all in it, like Noah? If not, then you have done nothing. For this latter is faith positive, put to the test; and shews, in the only satisfactory manner, what faith we have in our principles. By this faith it is we are saved.

When any one has built or formed a system of religion in his head out of the valuable and choice materials, the Scriptures, it is as one who builds a ship; but all is theory till it comes to launching, which is putting the theory first into practice. But some even break down in launching, as though they were afraid of the water.

God is love; and every close converse we have with him touches the heart, as the magnet-bar does the loadstone.

The magnet-bar is hard steel; and of itself would never traverse, if not touched with the magnet. So the heart of man, with the love of God.

It is the magnet power that keeps the compass true: it is the Spirit of love that keeps all the christian's heart, soul, and affections alive, and gives them all a right direction.

The ship's compass has a variation; some parts more, some less. But the compass of the unerring Spirit never varies; it ever points to the true pole.

As the magnet grows weaker or stronger, as it is put in use; so does love to God and our neighbours.

Ships, in their steerage, are like men of different tempers: some will obey at one small touch, others weary the helmsman out.

Gold, while at sea where nothing can be bought or sold, is as dross; for nothing is valuable but what there is immediate occasion for. Hence, a jacket at sea, given or lent to a poorer shipmate, is worth more than its weight in gold; since so much gold would neither keep out cold nor rain.

Among other advantages which small vessels have over large, they can make a harbour where the large cannot. So with men, in this stormy ocean of life.

When asleep in my watch below, can my will be said to be as free as when awake, walking on deck? When a dangerous squall comes on, we knock out, and rouse the sleeping will: then the will is in action. The will has not liberty given to do wrong, but all free to do right.

The sinner, being a slave of satan and sold in sin, is not his own: nor is the saint his own, for he is bought with a price, even the price of blood—his goods, body, soul, and spirit. Once he was as a ship in the hands of wrong owners: now, navigated and owned by the right one.

As the figure-head, to a superficial landsman, has the appearance of being one with the stern; so knowledge and parts are often taken for wisdom. But a sailor knows better.—Some pulpits, when the preacher is in them, may really be considered the figure-head of the congregation, which could well be dispensed with.

Many christians, and christian ministers, are like master-builders, who construct a vessel, but want confidence enough to embark in the thing they launch, or in the very system they preach or confess.

The trees in winter, being leafless and fruitless, are more fit than leafy and fruitful trees to bear winter storms: so a ship under bare poles, with masts and yards struck: so a christian, the more humble he is, best braves adversity and the blasts of slander. Slander would not wound nor shake us so much, if we had not so much self-love.

Sudden death to a sinner is like a sunken rock to a mariner, when he strikes upon it in broad day. The ship strikes, and all at first wonder what it can be; till a few more strokes, and all is out of sight.

The figure-head is placed first, and most admired; but the stern-post and rudder farthest behind, and least thought of. But which is most to be valued—the one for show only, or the other for vital use? for on the latter the rudder is hung. So with a superficial world: they admire learning and showy gifts, or acquired talents, more than piety and solid integrity.

Some carnal ministers are like fresh-water sailors;—instructing persons how they are to do at sea in storms &c., when they have never been there themselves.

A sailor's definition of a hypocrite is—'One who sails, under false colours, or carries false papers:' and he depicts Poverty, as under bare poles, and a signal of distress flying; while Benevolence is keeping in sight, to relieve her the first opportunity.

The situation of a bankrupt is like a ship aground on the shore: the tide must fall, or she must 'slew,' before you can ascertain her real condition. So a backslider, until his crime is discovered.

A round mast will do nothing to serve a shipwrecked mariner, however large; for it rolls him off, every time he clings to it: but make it in the form of a cross, then, though much less in size, it will save.—A sermon should be a whole cross thrown into the water to a drowning man, and not by little pieces.

FAITH.—A man who had been always accustomed to sail by the eye from one visible object to another, and had never so much as heard of a mariner's compass—if you were to set one before him, and tell him he must steer so and so by this compass, and it would take him to any port across the sea as safely as if he were to see the object of destination from that of departure with the naked eye;—if he fitted out his vessel, took in his cargo, and actually sailed upon the strength of your report, that would be faith alone. But if wise, he would say, "Why, I know very little about it; it is all new to me: you must explain to me, first, all about the instrument you recommend, in all its parts and bearings, and shew me how it is to answer the end, before I risk the life of the ship's crew, cargo, &c."

The mind of man, like the body, must have exercise, or it dies: it will have it, good or bad. Hence God has given man business and other cares. A person without them is like a ship at sea without ballast; exposed, at every puff, to be upset, and will bear no sail: but with a proper share, he is like a ship laden to her proper bearings: she is sea-worthy, and goes along comfortably and usefully. Loading her too deep, is as bad as too light.

Most men live and glide along towards eternity, as a passenger asleep in his cabin at night while the watch is navigating the ship. He has no concern, and takes at least no part in the duty.

A miser is a hard unfeeling sort of a fish, and cleaves fast to this world, as his rock, like an oyster or a limpet. The christian is a sensitive plant.

Foggy weather, in high latitudes especially, obstructs the traverse of the compass.

The young mariner is proud to say his compass off, and to steer by it. So should the young christian be of the sacred scripture, and work by it.

If a ship be not well constructed, whatever sail you may set, or however you may set it, she will be a bad sailer. So, without genuine piety, it is impossible to make any way in matters of religion.

A christian lives, moves, and has his being in God, the ocean of his love. Like a fish, which while in its watery element is all alive and well; but out of it, sickens, droops, and dies.

Some, whose heads are full of light, have the heart full of darkness. They are compasses complete in every thing but the magnetic power: they can write, speak, and meditate upon every line of duty and of doctrine; but have not love enough for the word, to constrain them to act by it. Thus the light that is in them being darkness, how great that darkness is!

A compass may have every thing but the magnetic virtue: so may a person have every thing but the one thing needful. The word without Christ is a compass without the magnetic power.

An illiterate man, who can only read his compass, can make as efficient a man at the helm as the most learned.

The magnet is likened to love: its power becomes weaker, the less it is used.

The Bible, like the compass in navigation, is the same index by which all nations steer, who make any profession of a knowledge of christianity.

As there is no ship at sea without a destination, and an object in that destination; so no man is in the world without a destination, good or bad, as to its results. There are pirates, privateers, ships of war, and legitimate peaceful merchantmen, alike pressing forward, in all weathers, night and day, wind fair or foul.

Learning, to the herald-fishermen of the gospel, would have been like a figure-head, carved work, and quarter-badges to a ship; not essential to her good going or coming. To many ministers in our day, it is a snare: it costs them much time and expense to keep up, to paint and beautify, often to the neglect of the weightier concerns of the ship.

A learned, but unsanctified divine, is like a slave who works in the gold, silver, and diamond mines, all his life: he leaves off as poor as he began: he digs up much for others, but nothing for himself. Beza was of this kind.

This learned man was reading the horn-book, "Reading made Easy," when he was dying in the school of Christ.—Witness also the Dutch clergyman at Breda, who, after preaching the gospel thirty years, died without an interest in it at last.

If a sinner could keep the ship five minutes longer above water by pumping, would he not think it worth while, for the purpose of seeking or making his peace with God? or if only till he could gain time to say, "God be merciful to me a sinner!"?

REPROOF.—You know, Jack, that when we get into sea-room, then we out with our flying-kites: but before we get into narrow waters, and about to come among a throng of ships (as, for instance, between Woolwich and the Pool), then we used to get in the flying jib-boom, unship the spanker, rig all the booms on the yards, close in martingale, and so forth, so as to make all snug. And why all this?—to prevent getting foul, or disagreeable collision with other ships, while backing and filling, hauling up, and bearing away, to get safe through. So when, among friends, we have sea-room, and may speak freely;—but when in a strange company, we must snug in, lest we have damage done to our feelings, and have to return with something broken or injured.

The world is like a sail in sight, which you take for a rich galleon (prize): you crowd every sail, spring many a spar, strand many a rope in the chace, and after all she turns out to be a light vessel in ballast—a Scotch prize.

A ship shall be steering her true course, and yet, by a secret current, set on rocks, and make shipwreck.—So may a professor; like the young man in the gospel.

Stationary ministers are as guard-ships;—itinerants, as roving commissioners, or cruizers.

He who deviates from his charter-party's terms will lose his insurance, in case of wreck: he forfeits it at any rate.—So he, who goes from the commands of God, after being once enlightened.

Those who are navigating without an anchor on board, will lose their insurance:—so those lose their souls who expect to go to heaven without Christ.

The arguments and high-swelling words of some are like a ship trying, under her courses, against a head-sea; where there is much wind, and a deal of swell, but she makes little way.

Christ is the way: turn neither right nor left; steer a direct course in his wake.—A drunkard, a worldling, have lost their rudder:—how can *they* do it?

The temptations of the world are like a boat's crew of a ship that has foundered; who, after being tossed to and fro, in forlorn hope, on the trackless deep, see an island, which they make for, to avoid the horrors of thirst, starvation, and the merciless element. The natives get them into their possession, only to murder them.

It is well known, that the coal-trade of England makes the best seamen;—and why? Because they are so much in action.—So with christians: let them retire from the bustle and active pursuits of life, and they leave off, as it were, the sea. They become less hardy to bear crosses and hardships, less skilful, and more effeminate: the inactive and passive graces perish, or lose their vigour.

At first, you see something on the horizon like a sail : take your glass, still you cannot discern it clearly : at length you are sure what it is ; you see her royal-masts head ; she rises gradually to your view : at length you see her hull, and can make out whether she is a three-masted or any other vessel : at length you come up with, hail, and read her name upon her stern-frame.—Such is our advancement in the knowledge of religion.

Some ships, for either steering or staying, or any thing else, are as manageable as a Christian ; others as unmanageable as an obstinate sinner.

Faith is like the helmsman who does not know any thing about navigation himself, but believes the course given out, which he steers, will carry him safe to port. Reason is sailing in sight of land, along-shore, where you can see how to steer without a compass.

A Socinian will never go out of sight of land, because he goes all by reason. The discovery of the compass, the sacred scriptures, is of no use to him.—If men had done so in commerce, what a poor state things would have been in !

There may be something pleasant to the feelings of selfish nature, to stand safe upon dry land, and behold a ship at a distance ; like the christian, braving storms and encountering dangers. But you are not to imagine, that because you are sheltered now from the storms to which he is exposed, that you will escape. No. He has left the world, and is on his stormy way to the heavenly country, but knows he is safe as Noah was in the ark. And though *you* may be as yet on dry footing ; still *he*, sees a deluge coming on, which will overwhelm you at last.

This world is nothing, and less than nothing, only as a means in which we pass over the sea of time into eternity;—like a ship in which we take our passage. Every part of her hawse, hull, as well as stores, are of great consequence, while we are on the passage; but as soon as we land, we pay our passage-money, and we have no more interest in it. The christian should have as little interest in it as a passenger who is not an owner.

When ships meet at sea, it is usual to compare reckonings, and ask each other what stores there may be most of to spare; to advise with each other as to the dangers of the way they are going; and make useful comments on what they have drawn from past experience, in dangers, &c. on the voyage.—So it ought to be with christians when they meet, as to their voyage to eternity.

If you could grasp the world as you could an orange, and squeeze all its happiness into one cup, and drink it off, it would be bitter as gall, compared with one drop of heaven—one drop of that river which flows at God's right hand.

In the sacred scriptures (the chart of revelation) there is not one danger, shoal, quicksand, or rock, but what is laid down where it ought to be. What would the world give for such a general chart, and so correct?

The church of Christ is a ship manned with all nations; and the world is another; both bound for eternity;—the one commanded by the Captain of our salvation; the other, by the god of this world, who has it in his heart to conduct her on the rocks; and his deluded crew know not the awful secret, or they will not believe it. Those who do, desert; and join the church.

The soul of a wicked sailor is like the inside of the vast seaman's hospital at Portsmouth—full of all manner of diseases, wounds, bruises, and putrifying sores.

A person cut off by death in the midst of his convictions is like a ship which is wrecked while the seamen are contending with each other what can be done to trim or right her.

Outward bound, on sailing out of harbour, is hope arriving at its full assurance. Seamen speak most of the wind, and are most concerned to have it fair: so should christians, as to the Spirit.

Reason is like a fresh-water sailor, who navigates in a lake where his vessel is surrounded with land in sight on all sides, and therefore stands in no need of the invisible attractive power of the magnet.

In a thunder-storm at sea, who can forbear exclaiming, "Oh the height—oh the depth, and the breadth, of the wondrous works of God!"

Jacob's ladder is a figure of the gospel way of raising or climbing toward heaven: the first step is humility; and the last is, humble love and charity:—for God is love. To climb to the summit of worldly greatness, is Jacob's ladder reversed.

Oft has a storm driven a ship into a port; which, if she had been at sea, would have been taken by a privateer. Such the protecting hand of God!

The word of revelation, to such as go only by reason in matters of religion, is like any thing written upon the

waters: the thoughts are scattered to the four winds, and tossed to and fro by them. Of all the dolls the children of this world worship, whether the doll of learning or the doll of money, the doll of *idolatry* (or reason only) is the worst. This may be called *christian*, not *heathen*, idolatry.

It is not the storm you have so much to fear, as the under-currents of secret influence.

The word of God is the sword or axe of the Spirit: it cuts all the sinner's lashings, breaks him away from his moorings of self-confidence, self-love, and self-righteousness, and self every-thing; and turns him adrift, at the mercy of the waves, without compass, rudder, or sail.

As well might a ship's company think of supplying the place of wind in a calm by all the breath they could blow into the sails, and so speed her way, as the christian to think of advancing in his course without the influence of the Spirit.

The stronger the stream of temptation sets in, the more wind of the Spirit, and sail of prayer, is required, to stem the torrent, and get on.

Most persons, in matters of religion, have some place or part on which, like ships on shore, they stick fast. One is on the sand of spiritual pride, high and dry, and requires no small rise or fall (spring-tide of evidence) to float him, and set him under the influence of the tide of grace. Others are stuck fast on the shoals of worldly mud; others on a love of worldly pleasures; others on self-righteousness; all of whom need a flood-tide of

mercy to float them up.—“Is the tide of mercy taking off, or putting on?” is the great question.

A christian's life is an ebb and a flood. Before conversion, he was on shore, and all was ebb; afterwards, a flood of mercy. To the sinner, for ever lost, this ebb is succeeded by a flood of wrath; even a deluge, but without an ark.

The sea would lose much of its interest, in our sight, without a ship, or a ship without the sea. If lands and islands floated and were changeable, of what use would be the compass and chart? If heaven was uncertain, or God changeable, of what avail would be a Revelation? It is the ship that gives value to the sea, and *vice versa*.

Every christian is in Christ, as in a vessel making a safe voyage. But every sinner is in the ocean, struggling away by his own powers.

When the hatred of man to God was at its height, the love of God to man was also at its height. “Forgive them Lord, they know not what they do!” This prayer was answered, in the conversion of three thousand persons under Peter's sermon.

Those who try to serve two masters, God and the world, are like persons who should attempt to navigate or command two ships at the same time; whereas it is well known that every ship requires its own commander.

One who takes refuge in the Law only, is like a ship on a lee-shore or an enemy's coast. A harbour is under his lee: he bears up for it; and after all makes shipwreck,

and is captured, both at one and the same time. Such is the carnal mind, without a covert from the tempest, and a refuge from the storm.

As a wise and prudent mariner will think it proper, at certain seasons, not only to examine his ship's bottom, for cleansing and speed, but also sheath it against worms; so the christian will use self-examination, to speed his way better, and with more safety, in the quiet and still dock, or when the tide of worldly business ebbs away from around him.

Jonas had a call; but he would not obey it, till he was made to cry out of the fish's belly. So some ministers would rather obey the calls of flesh and sense, ease, honour, renown, &c.; till at last they are forced by sorrow and distress—as it were thrown overboard, and shut up in darkness and despair: then they are brought back by the Holy Spirit, under obedience to their Heavenly Father.

One ship will not bear up; another will not bear up: thus irreparable damage is sometimes done. So in life, where there is much plying to windward, we ought to delight to have patience with each other, and to give way, lest we seek the opposite end, and exultingly call it brave &c.

When a ship discovers, at day-break, that she is not in a fair way, or in the channel she expected, but amongst breakers, on a dangerous coast, she makes a signal of distress, or hoists a signal for a pilot. So a sinner, when the Dayspring from on high visits him.

If you were to see a cloud always before you by day, and a pillar of fire by night, by following which you would be sure to reach your port in safety, you would, like the children of Israel, be sailing by sight, and not by faith. The compass is a mariner's cloud and pillar.

To be in a sea-port, and see a ship flying to your port for shelter, in a winter's gale—to see her at length safe moored and snug—is more interesting, to a benevolent mind, than the most splendid or picturesque sight in nature. But to be in heaven, and witness the safe arrival of a soul from its stormy sea of life, oh what a scene!

Some men, in knowledge, are like ships loaded with a general cargo; while some, being deeper loaded than others, draw more water, and therefore are of more value.

A humble christian of smallest capacity shall be wiser than the most enlarged and learned mind, in all but the one thing needful. So the smallest sloop's cargo, having on board the pearl of great price, shall be worth more than the largest, richest, and best-assorted cargo of stores of mere worldly knowledge.

Sinners are like ships in a dry dock, with the means of letting the water in, and opening the dock gates to get out to sea and proceed on their voyage. They keep the gates shut, that the tide of mercy should not flow in upon them: they would rather live quietly, and enjoy the pleasures of the place, to the ruin of the ship's interest and their own health, than go out and brave the storms and dangers of the passage.

In case of foundering at sea, if the cargo be but of a buoyant property, it may be the means of saving ship and crew. The ship is sometimes the means of the cargo being lost: sometimes, the cargo the loss of itself and the ship—lead, or combustibles, for instance. So in religion.

In a circle of truly christian connexions or acquaintance, in any place or neighbourhood, you are like a ship in a good harbour; you are safe, and not exposed to strong currents: in a worldly one, there is always a stream of one kind or another, and frequently under-currents, which you cannot but feel, and sometimes greatly to your disadvantage.

As a seaman makes the most of the room of his ship's hold by placing his cargo to the best advantage; so should we our education, or acquirements in knowledge; the heavy, and solid, at the bottom.

As the best chart, compass, or other nautical instrument, are of little avail, beating through narrow, dangerous channels, without a pilot; so the best knowledge of the sacred scriptures will be of little avail in the hour of temptation to commit sin, unless Christ be on board, with his Spirit and presence.

If a ship be ever so ready, with her sails set, and her crew willing for sea; still, without the wind to fill her canvas, and the tide make to lift her up, she must remain immoveable, in spite of all human powers.—So it is with the sinner. It is not of him that willeth or worketh, but of God that sheweth mercy. Mercy's tide must flow in, and lift the sinner out of his bed of mire, mud, and filth of sin; and the wind of the Spirit must blow, and influence all his powers of hope, fear, and love.

A boat can swim in a small creek as well as in an ocean. So a person of moderate parts can instruct children or the poor, in the reading of the Bible, as well as the most profound scholar.

When the tide of prosperity is low and almost ebbcd out, and the storm of persecution or affliction rages, then it is your breakers warn you of your danger; then you learn the true survey of the bottom ground: whereas, when the tide is high and the sea calm, you have not the advantage of such valuable discoveries. Affliction, therefore, is the only true and good source of spiritual information; then is the time to make your survey, and to correct your chart. The Bible is a perfect chart; because the eye of Him who made it can see the bottom of the deepest sea, as clear as what is above the water. Some charts are doubtful, and cannot always be trusted; but God's chart may.

The apostles were lights to the world, holding forth the lamp of divine truth—like the floating-lights; until driven from their moorings by the blast and tides of persecution. They rode nearest the dangers; and therefore required to be stronger anchored than other ships who trade, and whose office it is not to hold forth the light to others. A minister, like a floating-light, does not trade; but is paid for keeping in the lamp, and is more exposed to all weathers and storms. The comfort, safety, and pleasure of a port are not for a floating-light; so are not the pleasures of the table, the ease and indulgences of life, for those who are vessels of honour, fitted for the Master's use.—Ministers who take no interest in the light they hold are like light-houses on shore, made of stone, or materials not exposed to dangers as the floating-lights are.

If I were cast for transportation, and a friend were to step forward and go in my stead, would I offend him, or hurt his interests at home? would not I always think of his sufferings? So should we always do, as to the sufferings of Christ.

Impostors who live on the public credulity are like ships at sea with a signal of distress flying: you bear up, and go out of your way to relieve them with bread, water, and other stores, which perhaps you can ill spare; when all the time they had more than enough to serve them their voyage: or perhaps they are decoys, and prove pirates.

A sincere christian is like a ship coppered to the bottom, so that there is no fear of the worm of corruption taking him. Some weak ones, in temptation, are like single bottoms in tropical seas, where the sea-worm destroys them. Copper is the armour, or coat of mail.—You might call a ship coppered, if coppered only a few strokes down under water, for appearance only; but it would not pass for such, in purchasing.

There are many parts of the sea unfathomable by us. The arm of reason is too weak, and the lead-line of learning too short.—But it is not about the fathomless we are concerned, but the fathomable. The arm of reason and the lead-line of understanding enable us to sound, and go on to the ocean of revelation: these enable us to explore the dangers, and to find where there is sufficient water to sail in, where good anchorage-ground, &c. As for the unfathomable parts, we can find water over them, therefore feel no concern about what constitutes the bottom.

Integrity or uprightness of character, or any other virtue, is like a mast; the higher you can raise it up from its fallen state, the nearer you bring it to its perpendicular: it will stand in its own step of itself, and takes less to keep it in its upright position; but the more it is left to incline, the stronger back-stays it will take to support it, and is less able to bear sail.

Living at home, in a peaceful circle, is like a ship lying in a safe harbour; whilst those who travel are like ships at sea, exposed to blasts, false and under-currents, privateers, pirates, high waves, and dangers.—This may be applied to stated ministers and missionaries.

A light on a pier, or on the heights of a harbour, is of service to a ship in distress, when she makes use of it: but that very light will only be the means of leading her to destruction, if the mariner does not take the right turn of tide, or if he bear away after the tide is fallen too low. Thus, delay in using the light of the gospel, in this benighted world, may prove a savour of death unto death to a benighted sinner, instead of a savour of life unto life. Now is the accepted time:—wisdom is required. The light is, not to prevent storms, but to lead us out of them.

True religion is, in its beginning, like a man setting out on a voyage: he leaves his native element, his darling objects, his own dear self.—Should Reason say, "This is all folly;" or require me to 'render a reason' how it came into my mind; then I should say, Reason was the fool, inasmuch as she asks me to give an account of a voyage before I well entered upon it. The first impression goes first, and reason follows. In all I shall

afterwards be able to relate of my experience or path, there will be nothing in it against reason; but to explain christian feelings and christian experience to a natural man, is as ridiculous as to attempt to explain events before they took place.

A ship is best got off a sand-bank by heaving her off in the opposite direction she got on. Thus, as by pride man got on the sand-banks of death, so by humility alone can he be got off.

The sacred scripture is the only unerring chart. Try it by the rule of conscience, and its soundings will be found correctly given: when it says ten fathoms blue clay, you will not find two fathoms rock. Try the bearings of your compass by your observation, if the places, headlands, dangers, or ports of safety are not correct: you will find their latitude and longitude perfectly laid down.—So, if any man do the will of God, he shall know of the doctrine, whether it be of God. Like the noble Bereans, so let every sailor examine, prove, and try his chart; and he will find he is steering by a faultless one, and feel the safety to which it leads him. Human charts are more or less faulty. What a simpleton would that sailor be who would blindly trust to his chart! He who does, acts like a man who goes by and adheres to the religion he was brought up in, without giving himself any trouble to examine, by the only unerring standard, if he is right or wrong.—The devil keeps a shop, and sells false charts, compasses, and all sorts of nautical instruments for the spiritual voyage.

When two row in the same boat, the stronger must bear with the infirmities of the weaker, or the progress

of the boat must be hindered, even if there be a third to steer; for the more the rudder lays across the stern, the more the way is stopped. So must christians bear with each other's infirmities.

As in human affairs, so in a boat or a vessel: too much strength on one side would stop the boat's way, or make it difficult to steer—balance it, then she goes forward, and steers easy. It is the business of him who sits at the helm of affairs thus to balance the strength of one party to the weakness of another, by moving the helm accordingly. A society without a head, is like a ship without a rudder.

When the sailors wanted to take the boat, and leave the ship at anchor, the captain told them, If they got into it, they would be lost; but if they trusted to what the anchor was doing for them, they would all be saved.—So a part of the world will get into the skiff or long-boat of their own righteousness; while some take advice, as the above seamen did, and desist, trusting in Christ, the only anchor of our hope.

The soul goes out once, yea twice, out of the ark, to find a resting-place: it tries to rest upon its own righteousness; then upon its own frames and feelings; but these it finds a restless and changing element, until it rests upon the cross.

Noah believed, and built the ark. Here faith and works, natural parts, and supernatural, were engaged. If he had believed in word only, there would have been no ark, and therefore no safety.

An image of the human heart :—

Hard as the rock,
Barren as the sand ;
Yielding as the wave,
Earthly as the land ;
Inconstant as the wind,
Restless as the sea ;
Ebbing and flowing mind,
Sad image of thee !

Will the tears of the guilty revoke his sentence, or his cries stop the execution of it ? No ; justice knows no sympathy ; no, nothing but the king's pardon : and he who rejects it, deserves to die.

Religion is a warfare ; and many shift off the persecution and scoffing on account of the cross, by appearing in worldly society very different to what they profess among christians :—this is hypocrisy. Some put on the worldling with christians, or the christian with worldlings, as it may suit their purpose. They may be likened to some merchantmen, who carry false colours, and either false or blank papers for all occasions, to help them through the world.

Perverseness takes in sail, when he should set it ; and sets it, when he should take it in.

This world is a ship, and mankind the crew : it is in perpetual motion, and will be, till all shall be landed in eternity. Many are sinking, or falling overboard, by the way. There is a log-book, kept by conscience, of every day's transaction, by every individual ; and in heaven the great ship's log-book is kept, and recorded by the angel in the great book of life, as to the good conduct or misconduct of the crew.

The christian sailor's soul, in a storm, is like a sea-bird that soars and plays upon the gale—now soaring aloft, or sitting upon the wave, or sporting amidst the surrounding horrors of the storm. The soul of a christless sailor is, as his body, bound, and full of fears.

Suppose you see a brother seaman fall overboard, who cannot swim: you spring in, and bring him alongside, within reach of a rope; but no sooner do you see him safe, than you are seized with the cramp, or by a shark: you sink, to rise no more. How would the saved one feel! What would be his future life and behaviour, as respects his Saviour? Out of love and gratitude, would he not follow his example, read his writings, believe on him, and do all to defend his name?—No, he would not, if he forgot the mercy; but he would, if he felt a true impression of it; otherwise, he would go back into his former indifference.

It is at our indifference, more than at our sins, we have cause to fear and tremble.—Our sins will never stop us from coming to Christ: our indifference may.

Every rope a sailor pulls, or spoke he turns at the wheel, or step up or down, has a reference to two things—his wages, and the safety of his life.—So a christian's duty has reference to his safety and his reward: and this is mutual through the ship's crew, and is applicable to religious society, and mutual christian love.

Society is like the crew of a large ship at sea: the sick, lame, and lazy, must be wrought for, fought for, and supported by the rest: you cannot heave them over-

board; and even if on short allowance, they get as much as a working man.

In an English merchantman's crew, each, especially in danger, has a life-interest in the other: all know this; for let one turn lazy, or so, then see the reproach he will incur from all: if he waste the provisions, especially on short allowance, or kill another by violence, all suffer, more or less, in the duty of the ship.

What contributes to the independence of a sailor's spirit is, that in his sphere he fills a place in the ship which cannot be dispensed with; while knowing that some hundreds in a town would scarcely be missed. And the reason a sailor thinks so little of landsmen, compared to seamen, is, that landsmen at sea appear such helpless beings.

Suppose a poor sailor just escaped dripping from the wreck, pennyless and forlorn, and not a place where to lay his head. A friend, though a stranger to him, seeing him in that state, tells him to keep up his spirits, that he has good news for him—to hold up his head; that he has the happiness to inform him he is the owner of a fine new ship; that she is already registered in his name as the sole owner, and has a good charter; that she is manned, victualled, and stored, and may go to sea to-morrow if he pleases, free of all expenses; and is only waiting his taking possession of her.—What is this, to the offers of rich mercy made to sinners in the gospel?

A ship at sea is a little world, where the inhabitants are but few: and having one common interest in the voyage, and out of the reach of the scandal, envy, &c.

found on land, one would think there was nothing to render one another unhappy ; and yet we know the same corrupt nature is equally seen to act, as on shore.

If all the sins of the world, both before and after the Flood, and down to the present day, could be put into one man, and all men were like him, yet the blood of Christ would have been sufficient to save him. Such an one would have been no greater sinner than the Pharisee.

When Robert Hall replied to some aspersions made on his character, he had his reply and the aspersions bound up together. This was lashing the enemy alongside.

A rich worldling, whose god is his gold, is like a full laden vessel aground on an uneven and stony surface : she breaks herself, and makes shipwreck by her own weight. A rich christian is like a full laden vessel afloat : she bears and carries her weight well, and with ease.

Every natural man is like a passenger on board a ship. But the christian is the sole owner and captain ; his all is in it : the one has no other concern or interest in it but his body, what he shall eat, what he shall drink, &c. Hence the one watches, while the other sleeps—works, while the other does nothing, or plays. The reason why seamen in general are so indifferent about their lives, is their setting no value on their souls : they do not think they have an interest to embark, or any thing to lose : hence the courage of such in battle, and heroic contempt of life in danger.

A hypocrite, among other members of a church, is like a privateer in a convoy ; who having got by stealth the commodore's sailing instructions, vane, and sails, is considered amidst the fleet as one of them, till an opportunity

offers to capture one of the fleet at night. He was before taken for one of the convoy.

Peter was plunged into the lowest depth of misery and distress;—but came up again, spread his sails, and went on his way triumphant, with colours flying, in the strength of the Lord, and under the standard of the cross.

Christ conquered Satan, and made a show of him openly;—as a first-rate, taken from the enemy, enters, as we may say, Plymouth Harbour. He is in tow, all shattered, and in a sinking condition, only fit for fire-wood—the English colours flying above that of the captive, and the conqueror in full sail, friends cheering from the heights, guns firing salutes, bells ringing, colours flying from the steeples.—Thus our Deliverer led captivity captive.

A converted man is like a ship taken from the enemy, and fitted out again in your service against the same enemy; every thing remains the same—guns, stores, &c., only the crew is changed; the command is in other hands; and the colours are changed, from his to yours.—So with the christian; his moral and intellectual powers are the same, only the command of them is changed: the ruling powers of his soul are all changed; and he wars under the standard of the cross, instead of that of the world, the flesh, and the devil.

Remaining and in-dwelling sins are like prisoners of war on board a ship, which are more in number than the crew, but, being in irons, are easily managed: yet any of them being let loose, even one night, might enable the rest to get free from their irons, rise, overpower, and take possession of the ship.

APPENDIX II.

COMPANION TO THE NEW TESTAMENT,

FOR THE USE OF
SUNDAY-SCHOOL CLASSES.

•• The following Companion to the New Testament, designed for the Use of Sabbath-School Teachers, was found among the Papers of the late MR. ANGAS, after his decease.—The Directions, or “Key,” for using this Companion were appended and published by Mr. Angas a few months previously to his Decease.

KEY.

- A { WHAT *Analogies* between sensible and spiritual things may be here traced ?
- a { What Prophecy is here *accomplished* ? Where is it found ?
How many years had it been written ?
- b { What *Blessing* is here sought, or acknowledged, or promised ? How great ? How durable ? For whom sought ?
By whom acknowledged ? To whom promised ? On whose account was this blessing promised or received ?
- c { What trait of *Moral Character* is here given ? Is it morally good or evil ? Does it belong to a natural or renewed state ? What advantages or disadvantages attend it ?
- d { What *Duty* is here enjoined ? On whom ? Is it taught by precept, by example, or by inference ? How enforced ?
- D { What *Difficulty* attends the exposition of this passage ? How can it be reconciled with some other passages ?
- e { What *Evangelical Experience*, or what *Exhortation*, is here given ?
- E { What particular strain of *Eloquence* can you point out in this paragraph ?
- f { What *Facts* are here related ? Is any doctrine or duty connected with them ? What can you discover here that is commendable or discommendable, in deed, word, or motive ? What advantages or evils attended ?
- g { What *Geographical* information is known of this Country, Province, City, River, &c. ?
- h { What *Heavenly Disposition* is here manifested ? What corresponding affections does it demand ?

- I { What *Institution* or ordinance was here appointed of God ; or was here recognised as previously appointed of Him ?
What was its nature and design ? and how was it to be observed ? Who were under obligations to observe it ? Is it still obligatory on any ? Is there any connexion or correspondence between this and any other institution or ordinance ?
- i { What *Instructions* are imparted in this parable, or in this metaphor ? What is their practical tendency ?
- k { What *knowledge*, or want of knowledge, of human nature is here particularly manifested ?
- L { What statute, rite, service, or appendage of the *Levitical Dispensation* is here mentioned ? Why appointed ?
- l { What *lofty flights* of devotional fervour—what longings after intimate communion with God—are here manifested ?
- m { What *Miracle* is here recorded ? By whom, and for what purpose, wrought ? In whose name, and by whose authority ? What effect had it on the witnesses ?
- n { What is worthy of particular notice in this *Name* ?
- o { What *Oriental* or Ancient Custom may be here learned ? or what do you know of one which will elucidate this passage ?
- p { What *Prohibition* is here directly or indirectly made ? Why is this deed, or word, or thought, forbidden ?
- r { What Prophecy is here *Recorded* ? At what period of time has it been fulfilled ? How ? When ?
- s { What affecting *Scene* is here exhibited ? What feeling should it produce ?
- S { What *Sublimity* of thought or language is here ? What inference follows ?
- t { What *Doctrinal Truth* is here inculcated, or directly or indirectly taught ? How illustrated ? How applied ? What practical influence should it have ?
- T { What *Type* of Christ, or typical transaction, can be distinctly traced here ?
- u { What *Unjustifiable* action in a virtuous character ? Or, what unusual excellence, in one not pious, is here recorded ?
- v { What *Vision* is here described ? To whom, and why, given ?
- w { What *Woe* is here denounced or executed, or Warning given ? What is its import ? Against whom denounced, or to whom given ?

☞ Should any words occur in a verse apparently too hard for the pupil to understand, he is to be first questioned as to their meaning.

The *Asterisk* (*) denotes the propriety of profound attention.

MATTHEW.

Ch. I.

f1 g11 f12 17 i18 c19 v20 i21
a22 a23 f24 25.

II.

g1 f2 c3 g5 a6 f7 g8 m9 f11 v12
13 g14 a15 i16 a17 g18 v19 f21
g22 a23.

III.

f1 d2 a3 f4 g5 i7 d8 i9 10 11 12
g13 f14 d15 m16 17.

IV.

f1 m2 f3 d4 f5 d7 f8 d10 m11
f12 g13 a14 g15 d17 f18 d19 f20
d22 m23 a24 f25.

V.

f1 b3 4 5 6 7 8 9 10 11 12 i13 14
d15 16 i17 18 19 20 p21 d23 25
i26 p27 d29 30 p32 34 d37 39 42
44 h45 d48.

VI.

p1 d2 b4 p5 d6 p7 d9 b14 d17 19
b22 i24 d25 p31 d33 34.

VII.

p1 d5 6 7 i8 A11 d12 13 i14 d15
i17 19 21 i24 f28 29.

VIII.

f1 m3 d4 f5 c8 f10 i11 m13 f14
m15 16 a17 f18 19 i20 c21 d22
f23 m26 f28 i29 f30 m32 f33
i34.

IX.

f1 i4 6 m7 f8 d9 f10 d13 f14
i15 D16 a17 f18 20 c21 m22 f23
m25 f26 27 i28 m30 f32 m33 f34
m35 h36 d38.

X.

f1 d5 7 o12 w15 d16 r17 d19 r21
d23 26 28 i30 d31 32 r34 i37 b42.

XI.

f1 m5 b6 a10 i12 i16 w21 g22 w23
i25 27 d28 b29 30.

XII.

f1 i8 f9 m13 f14 m15 a18 h20
m22 f23 c24 i25 27 31 32 33 34
36 f38 r40 g41 r42 i43 f46 i48
b50.

XIII.

f1 2 i3 f10 i11 13 a14 b16 i19
m22 d23 i24 A30 i31 33 a35 f36
i37 41 43 i44 47 i49 f51 i52 f53
c57 p58

XIV.

f1 3 6 p7 f10 13 h14 f15 d19
m20 f22 d23 f24 m25 f28 m29
i33 f34 m36.

XV.

f1 p3 a7 f10 i13 f15 i19 f21 i22
f23 i24 25 c27 m28 f29 m30 f32
m37 f39.

XVI.

f1 i4 f5 i8 12 f13 i16 17 18 r21
i23 d24 r27 28.

XVII.

f1 i2 5 f6 8 i12 f14 i17 m18 f19
i20 d21 r22 f24 r27.

XVIII.

f1 i3 6 w7 d8 i9 d10 i11 14 d15
16 17 i18 b19 i20 f21 d22 i23
d33 i35.

XIX.

f1 m2 f3 i6 p9 f13 d14 f15 16
i17 d18 19 f20 d21 c22 i23 f25
i26 27 b28 29 30.

XX.

i1 c11 i15 f17 r18 i19 f20 c21
i22 23 f24 d26 27 i28 f29 30.
d31 i33 m34.

XXI.

g1 r2 a4 f6 d9 g10 f12 a13 m14
i15 a16 f17 m19 i21 b22 f23.
i28 i31 i33 i39 41 42 44 f46

XXII.

i2 i4 7 11 13 14 f15 n16 w18 d21
f22 23 i30 31 32 34 d37 39 f41
a44 f46.

XXIII.

d3 c5 d11 i12 w13 14 15 16 17 19
i22 w23 24 25 d26 w27 29 33
h37 39.

XXIV.

f1 r2 f3 d4 r6 9 11 d13 16 i22
d26 i27 30 31 36 o41 d42 44 b46
w51.

XXV.

i1 c2 i4 10 d13 i14 i16 d17 i18
b21 23 c24 w26 i29 30 31 b34
i41 46.

XXVI.

f1 i2 f3 g6 f7 14 a15 f17 20
i24 126 d27 g30 r31 i32 r34
g36 s39 d41 42 f43 47 s49 f50
51 i53 a56 f57 c59 f63 i64 s67
f69 w72 a74 75.

XXVII.

f1 3 6 a9 f11 c14 f19 24 c25
f27 s29 g32 a34 35 f37 c40 s46
f50 m52 i54 f55 57 60 66.

XXVIII.

f1 m2 3 i6 g7 d9 r10 f11 16
i18 d19 20.

MARK.

Ch. i.

t1 a2 t4 g5 f6 t7 8 f9 t10 11
f12 t13 f14 d15 f16 d17 f18
d21 f23 t24 m26 t27 g28 f29
m31 f32 m34 d35 m39 d40 t41
m42 t44 f45.

ii.

g1 f2 o4 t5 7 f8 t10 m12 f13
d14 f15 t17 f18 t19 21 o22 f23
c24 t27 28.

iii.

f1 c2 m5 f6 7 g8 m10 t11 13
f14 n16 17 f20 t22 p25 t29
f31 t35.

iv.

f1 t3 t11 t15 16 18 d20 21 24
t26 A28 t30 35 37 m39 t41.

v.

g1 f2 t4 7 12 m15 c17 f18 d19
g20 f21 22 d23 f24 25 t26 28
30 c31 d33 t34 f35 d36 f37 c40
m42 43.

vi.

f1 t2 c3 m5 d6 f7 d8 11 t12
m13 f14 t16 p18 c19 20 f21
o23 c26 f27 29 30 32 h34 f35
d41 m42 f44 g45 d46 f47 m48
t49 m51 c52 g53 f54 m56.

vii.

f1 c2 f4 a6 p8 d10 p11 d14
t15 21 g24 f25 g26 c28 m29
g31 f32 m35 t37.

viii.

f1 h2 u4 d6 f9 g10 c11 h12
f13 d15 t17 f22 A24 m25 p26
f27 t31 p33 d34 t36 38.

ix.

f2 s3 t7 f8 t9 f11 t12 f14 17
t18 c19 22 t23 c24 m26 d29 f30
t31 f33 d35 37 f38 t39 d41 t42
d43 t44 d45 t46 d47 t49 d50.

x.

f1 c2 L4 p5 d9 p11 12 d13 14
t15 f17 t18 d19 21 f22 t23 p24
t27 d28 b30 r33 t34 c37 41 p42
d43 t45 f46 t47 d48 49 t51 m52.

xi.

g1 f2 a7 f8 t9 f11 g12 f15 d17
c18 m20 d22 b24 d25 f27 t33.

xii.

t1 t8 a10 f13 c14 t15 d17 f18
L19 t25 26 f28 t29 d30 31 t32
d33 f35 t36 37 d38 p40 f41 d42 44.

xiii.

f1 r2 f3 d5 r6 8 d11 t13 a14 t20

d21 t26 27 t28 t31 d33 t34 d35 37.

xiv.

f1 d3 c4 d7 8 f10 c11 f12 r13
a16 f18 d19 t21 122 g26 r27 g28
r30 f31 g32 s33 d36 38 t41 f43
c44 s45 f47 a50 f51 54 t61 62
s65 f66 a68 u70 71 d72.

xv.

f1 6 c11 t14 c15 s19 f21 g22 s23
c29 32 m33 s34 37 d38 t39 f40
g41 c43 f46 47.

xvi.

f1 v5 t6 g7 f8 t9 u11 f12 u14 d15
t16 19 f20.

LUKE.

Ch. i.

f1 4 5 c6 d10 v11 r13 t15 r20 f21
a22 f26 28 t32 33 35 37 d38 b45
d47 h50 I59 f63 m64 t67 68 d75
t76 77 f80.

ii.

f1 g2 f3 g4 f8 v9 t11 K13 d14
f15 d20 t21 t25 26 f28 t29 r34
f36 t38 g39 f40 I41 g42 f43 45
t46 49 d51 t52.

iii.

g1 f2 t3 a4 t7 d8 w9 d11 13 14
f15 t16 17 f19 d21 t22 f23 38.

iv.

f1 t2 d4 8 a10 d12 f14 d16 f17
t18 a21 t25 g26 t27 c28 m30
d31 t32 f33 t34 m35 t36 m39 40
t41 f42 g44.

v.

f1 m6 c8 d11 f12 m13 15 d16 g17
f18 o19 m20 t21 22 23 m25 d26
27 f29 t31 t36 o37 39.

vi.

f1 t5 d6 c7 t8 m10 c11 d12 f13
n14 g17 m18 b20 21 22 w24 25 26
d27 30 31 c32 33 34 d35 36 37 38
t39 d41 t43 45 t47 49.

vii.

g1 f2 d6 t8 m10 f11 s12 h13 m15
g17 f18 m21 d22 b23 p27 t28
p30 t32 f36 d37 c40 d44 t47 d50.

viii.

f1 d3 t5 t10 c15 d16 t17 d18 f19
d21 f22 m24 t25 g26 f27 t28 31
f32 m35 c37 d39 f41 m44 t46 48
d50 c53 m55 56.

ix.

t1 d3 w5 m6 f7 g10 m11 f12 d16
m17 g18 t20 22 d23 t26 f28 s29
v30 c33 t35 f37 t43 44 48 u49
t50 g51 u54 d59 v62.

x.

f1 d2 A3 p4 d5 w11 13 15 f17 t18
21 b23 s25 d27 i30 d37 f38 u40
p41 d42.

xi.

f1 d2 i5 d8 9 A11 t13 m14 c15
t17 c18 i21 t23 i24 b28 f29 w31
g32 d33 f37 t40 d41 w42 43 44
46 47 52 c53 54.

xii.

f1 t2 d4 5 t7 d8 p9 t10 d11 f13
p15 i16 d22 29 31 b32 a33 d35
b37 38 d40 b43 w46 v47 r49 t54
d58 t59.

xiii.

f1 g2 t3 g4 d5 i6 d10 m13 c14
t18 20 g22 d24 t25 28 p29 f31
h34 35.

xiv.

f1 m4 i7 d12 b14 15 i16 c18 t24
d26 27 t28 31 t34 35.

xv.

f1 i3 t7 i8 t10 i11 c17 h20 c21
28 32.

xvi.

i1 c5 d9 t13 c14 t15 17 p18 t19
t22 23 26 31.

xvii.

w1 d3 4 5 10 g11 f12 d13 m14
d15 c18 t21 r23 30 w32 37.

xviii.

d1 c2 t7 i9 c11 d13 f15 t16 d17
t19 d20 22 w24 t27 d28 b30 g31
r32 f35 d38 m43.

xix.

g1 f2 c6 d8 b9 t10 i11 c14 21 t27
f28 g29 a32 d37 a38 s41 r43
d46 48.

xx.

f1 i9 t15 17 18 f19 c20 d25 f27
t34 37 42 p46 47.

xxi.

d2 r6 d8 12 b15 r16 t18 d19 r24
t27 i29 p34 d36 g37 38.

xxii.

f1 t3 s7 r10 a13 I19 w22 c24 b29
t31 d32 r34 t37 f39 d42 t43 s44
d46 f47 s48 p49 f50 m51 f54 a57
60 d62 f63 s64 t69 71.

xxiii.

f1 g5 c8 s11 c12 f13 p19 s21 c24
f26 27 32 g33 s34 36 c39 40 d42
b43 m44 f46 c48 f49 g51 f53 d54
g55 f56.

xxiv.

d1 m2 v4 t6 a7 f10 13 v18 t23
26 31 d32 f33 t34 f36 t45 d47
g50 f51 t52 d53.

JOHN.

Ch. i.

t1 3 4 f6 t10 12 13 14 f15 c16 17
t18 f19 a23 c27 g28 t29 32 33 34
f35 t36 f38 n41 t42 g43 44 f45
u46 c47 t48 49 51.

ii.

g1 d2 f3 o6 m9 t11 g12 f13 p16
a17 r19 t22 g23 t25.

iii.

f1 t3 5 6 7 A8 t11 13 15 16 18 19
c20 21 f22 g23 f25 t27 c30 t36.

iv.

f1 g3 5 f6 7 o9 A13 t14 18 r21
d23 24 n25 t26 f27 t29 f31 d34
t36 f39 d42 f43 g45 46 f47 d49
m53 g54.

v.

f1 g2 m4 A6 m9 c16 t17 18 21 22
d23 t24 25 28 29 d35 39 t40 c42
44 47.

vi.

g1 f2 I4 f5 m11 d12 f15 g17 m19
21 f22 g23 24 t26 d27 29 A31
t33 b35 t37 d38 t39 b40 c41
t44 a45 b47 i48 d53 b54 58 g59
t62 64 65 c66 t69 70 71.

vii.

g1 f2 c7 g9 f10 t15 d17 c20
t22 d24 g25 r33 t39 c41 g42
f45 t46 g52 53.

viii.

g1 f2 c6 k7 m9 d11 t12 p15
t19 20 21 23 w24 r28 c30 d31
b32 c33 t35 b36 t44 c47 b51
c56 t58 m59.

ix.

f1 t5 A6 f8 g11 f13 c18 22
t25 31 32 f34 d38 t39 41.

x.

t1 i2 t7 b9 t11 15 16 18 c20
g22 f23 t26 c27 t28 29 30
g40 d42.

xi.

g1 f2 t4 b5 d9 f16 g18 f19
c22 t24 25 b26 c27 f31 s35
d39 m44 f47 g54 I55 57.

xii.

f1 c6 10 a13 15 f20 g21 t23
A24 d26 t28 32 d36 c37 o38
a40 c43 t48 50.

L 2

xiii.
t137 11 d14 t18 d20 r21 f23
t31 d34 c35 r38.

xiv.
d1 b3 t67 10 d18 c15 b16 18
d21 b23 t26 b27 31.

xv.
t2 d4 A5 d8 b10 d12 c14 t16
d17 t19 c23 a25 b26 27.

xvi.
r2 b7 t8 b13 t15 19 b23 d24
b27 f29 t30 b33.

xvii.
t2 d4 t5 6 10 12 c14 16 t17 24
25 26.

xviii.
g1 f3 t46 a9 f10 d11 f15
a17 f19 22 d23 a25 27 f28 a32
t36 c37 38 40.

xix.
s2 6 t7 f8 t11 c13 s15 f17 19
23 a24 f25 s26 d27 a28 s30
f31 s34 a36 37 f38 o39 f42.

xx.
f1 c8 f11 m12 h13 s16 d19
c20 b21 t22 p25 f26 h27 t28
b29 d31.

xxi.
g1 f3 m6 f8 m11 s15 t17 r18
d19 22.

ACTS.

Ch. i.
t2 f3 d4 t5 r8 m9 10 t11 g12
f13 d14 f15 a16 D18 m19 a20
f23 t25 f26.

ii.
f1 m2 t4 f5 g9 10 c13 f14 a17
d21 t23 a25 t27 c28 t31 33 34
f37 d38 40 f41 d46 47.

iii.
d1 f2 d5 m8 f11 t13 14 c16
d19 a22 w23 b26.

iv.
f1 c2 d4 f6 t8 10 12 f15 d19
f23 a26 t28 m31 d32 b33 d34
g36 37.

v.
f1 t3 m5 10 12 d14 m16 f17
m19 f21 d29 t31 32 f34 d38
f41 42.

vi.
f1 t3 d4 f5 d6 f7 c8 g9 f11 15.

vii.
f1 g2 4 f8 c9 g11 f14 20 23.
g29 m31 t32 f34 g36 t37 c41

t42 g43 t49 c51 t52 55 f57
t59 d60.

viii.
c1 f2 5 d6 m7 f9 14 t15 17 c21
d22 t23 f25 g26 f27 t32 d37
m39 g40.

ix.
e1 g2 m3 t5 d6 m9 f10 c11
r15 m18 t20 f23 26 d29 g30
f33 m34 c36 m40 43.

x.
f1 c2 m3 d4 g5 c7 f9 v11 d15
f19 t20 c22 d24 p26 d33 t34
36 38 40 f41 t42 43 44 d48.

xi.
f1 t12 18 g19 f21 d23 c24 f26
g27 r28 d29 30.

xii.
f1 d5 m8 10 d12 f13 t15 b17
f18 c19 g20 c21 f23 25.

xiii.
f1 t2 d3 t4 g5 f6 d7 c8 t9 c10
w11 f12 g13 d14 c16 f20 t22
23 c25 b26 t30 g31 a33 35
t38 b39 w40 a41 f42 t43 f44
c45 46 a47 t48 f50 t52.

xiv.
f1 c2 d3 f4 g6 d7 f8 m10 f11
14 d15 t17 f19 m20 g21 b22
f23 g24 d26 b27 28.

xv.
f1 e3 f5 t8 c9 t11 f13 a16
t18 d19 20 f22 g23 c25 26 t28
d29 32 f36 g38 c39 d40 g41.

xvi.
f1 g2 d5 t6 g7 d9 g11 12 d13
t14 d15 f16 c17 m18 c19 d25
m26 e28 d30 31 33 34 f35 40.

xvii.
g1 a2 t3 c4 5 f10 d11 g13 15
f16 t18 g22 t24 b25 t26 d27
b28 c29 d30 t31 f32.

xviii.
f1 g2 d4 t5 c6 d8 t10 f11
g12 f18 g19 d21 g22 f23 g24
c25 t27 28.

xix.
t2 f5 t6 f8 c9 m11 t13 15 g17
d18 f21 g22 f24 26 c28 f31 33
34 41.

xx.
f1 g4 d7 t9 m12 g14 d19 20
t21 23 d24 26 27 28 r29 d31
b32 d33 35 36 f37 38.

xxi.
g1 d5 f7 g8 f10 r11 d13 14

f 16 *g* 17 *e* 20 *d* 25 *f* 27 *c* 28 *f* 31
33 37 *g* 39 *f* 40.

xxii.

g 3 5 *f* 6 *d* 10 *c* 12 *t* 14 *d* 16 *c* 18
f 22 25 30.

xxiii.

c 1 *w* 3 *D* 5 *t* 6 *f* 10 *g* 11 *c* 12 *f* 14
17 19 23 31 *g* 33 35.

xxiv.

f 1 *b* 10 *d* 14 *t* 15 *d* 16 17 *t* 21 *f* 22
24 *c* 26 27.

xxv.

f 1 7 13 23 27.

xxvi.

f 1 *k* 3 *t* 8 *c* 11 *g* 12 *m* 13 *r* 16 *t* 18
d 20 *t* 22 23 *k* 26 *f* 30 32.

xxvii.

f 1 *g* 2 5 *f* 7 *g* 8 *f* 9 *g* 12 *f* 13 16
r 22 *t* 23 *r* 26 *g* 27 *f* 29 *d* 31 35
f 37 *a* 44.

xxviii.

g 1 *f* 3 *m* 5 *f* 7 *m* 8 9 *f* 11 *g* 12 13
e 15 *g* 16 *t* 20 23 25 *a* 26 *f* 27
d 31.

ROMANS.

Ch. i.

c 1 *t* 4 *d* 5 *t* 7 *e* 8 *d* 9 *b* 10 *d* 12
g 15 *d* 16 *t* 17 18 20 *c* 21 24 *t* 28
c 29 30 31 32.

ii.

t 2 *w* 3 5 *b* 7 *w* 8 *b* 10 *t* 12 16 *p* 21
22 23 24 *t* 28 29.

iii.

b 2 *t* 3 5 9 11 18 20 22 23 24 25
26 28 30 31.

iv.

t 3 5 *b* 7 *t* 9 11 13 14 16 *a* 17 *d* 20
24 *t* 25.

v.

b 1 *e* 2 *c* 3 *t* 5 6 *a* 8 *t* 9 *c* 11 *t* 12 14
15 16 *D* 18 *t* 21.

vi.

p 1 *d* 4 6 *e* 8 *t* 9 *d* 11 12 13 *t* 14 *p* 15
d 17 *e* 18 *d* 19 *t* 20 *b* 22 23.

vii.

t 1 *e* 4 *c* 5 6 *e* 8 9 *t* 12 13 *e* 15 17 *t* 18
c 19 21 22 24 *e* 25.

viii.

b 1 *e* 2 *t* 3 *d* 4 *c* 5 *t* 7 8 11 14 *c* 15
t 16 *b* 17 *D* 20 *c* 23 25 *b* 26 *t* 27 28
29 30 *b* 32 *t* 33 *a* 36 *b* 37 *t* 38 39.

ix.

t 1 *D* 3 *t* 5 8 11 15 18 *c* 19 *t* 21 *a* 25
t 27 29 *a* 33.

x.

d 1 *c* 3 *t* 4 6 *d* 9 *t* 12 *b* 13 *d* 14 *a* 15
t 17 *c* 21.

xi.

t 2 *c* 4 *t* 5 6 7 *a* 8 9 *d* 12 17 *p* 20
t 22 *b* 23 *t* 28 29 33 36.

xii.

d 1 *p* 2 *d* 3 6 9 10 11 12 13 14 15
16 17 18 19 21.

xiii.

d 1 3 6 7 8 *t* 10 *d* 12 *p* 13 14.

xiv.

d 1 *p* 3 4 *d* 7 *e* 8 *t* 9 10 12 *p* 13 *e* 15
t 17 *d* 19 23.

xv.

d 2 *b* 5 *d* 7 *t* 8 *a* 9 12 *b* 13 *t* 16 18
g 19 24 25 *d* 27 29 *e* 30 *g* 31 *b* 33.

xvi.

g 1 *d* 2 *c* 4 *g* 5 *c* 7 11 12 *d* 17 *c* 19
b 20 24 *d* 25 27.

1 CORINTHIANS.

Ch. i.

t 1 *g* 2 *b* 3 5 *d* 7 *b* 8 *t* 9 *d* 10 *p* 11
d 16 *t* 21 *c* 23 24 *t* 26 28 30 31.

ii.

f 1 *d* 2 *f* 3 *d* 4 *t* 7 *b* 9 *t* 10 11 12
d 13 *t* 14 16.

iii.

c 1 *p* 3 *t* 6 8 11 13 16 *w* 17 *p* 21
b 22 23.

iv.

t 1 *d* 2 *c* 3 *t* 5 7 *e* 10 *c* 12 *f* 15 *d* 16
c 17 *t* 20 21.

v.

p 1 *d* 5 7 8 11 13.

vi.

p 1 *t* 2 3 *p* 7 *t* 9 *c* 10 *t* 11 14 *p* 15 18
t 19 *d* 20.

vii.

d 3 10 *t* 14 *e* 16 *d* 20 22 *t* 23 *e* 29
d 31 32 39 40.

viii.

b 3 *t* 6 *e* 9 *t* 11 *d* 13.

ix.

d 7 11 14 *w* 16 *d* 22 24 *b* 25 *d* 26 27.

x.

f 1 *t* 4 5 *p* 6 7 8 9 10 *d* 12 *b* 13 *d* 14
t 17 20 *d* 24 31 33.

xi.

d 1 2 *t* 3 *d* 7 *p* 16 18 *f* 23 *d* 24 25
28 *b* 32 34.

xii.

t 3 6 11 *t* 14 *t* 27 *d* 31.

xiii.

t 1 *e* 4 7 *t* 8 *d* 11 *b* 12 13.

xiv.

d1 3 i7 d12 15 20 26 30 i33 p34
d40.

xv.

i3 4 f5 6 7 8 c9 i10 12 20 28
D29 e31 g32 p33 d34 i35 38
42 46 47 b49 i51 b53 57 d58.

xvi.

g1 d2 g5 e7 g8 c10 d13 14 c15
d16 e18 w22 b23 e24.

2 CORINTHIANS.

Ch. i.

c1 b2 i3 b4 5 7 i12 e14 g16
i19 20 b21 i22 24.

ii.

c4 10 b14 i15 d17.

iii.

e2 i3 5 b6 i8 d12 e14 i17 18

iv.

d2 i3 4 d5 i6 7 e8 10 i14 b15
d16 b17 18.

v.

c1 e2 c4 i5 6 d7 i8 d9 i10 d11
c14 d15 e17 i18 19 d20 i21.

vi.

e1 2 d3 4 i6 e9 10 p14 b16 d17
b18

vii.

e1 4 5 b6 d9 e10 d11 c15 16.

viii.

i1 d2 5 7 i9 d11 i12 d21 24.

ix.

d1 5 b6 d7 b8 a9 b10 c13 i14 15.

x.

d1 e3 i4 e5 p12 i13 d17 18.

xi.

e2 w3 4 c9 13 i14 f24 25 e29
f32 33.

xii.

f2 m4 e7 b9 c10 d14 e15 p20
21.

xiii.

f1 i4 d5 b9 d11 b14.

GALATIANS.

Ch. i.

i1 3 4 d5 c7 w8 p10 i11 12 15
d16 g17 f18 g21 d24.

ii.

f1 d5 i6 8 9 d10 g11 f12 p13
i16 d19 e20 i21.

iii.

i2 6 8 w10 i11 12 b14 i16 19 20
22 24 26 b29.

iv.

i4 6 b7 e8 i9 d14 c16 d18 i19
c23 g25 b28 c29 d30 31.

v.

d1 e5 i6 i7 9 d13 p15 d16 c17
i19 21 22 24 d25 p26.

vi.

d1 2 4 i6 8 d9 10 14 i15 b16
i18.

EPHESIANS.

Ch. i.

c1 b2 3 i4 5 7 9 11 13 e15 d16
b17 18 19 i20 22 23.

ii.

i1 3 b4 i5 b6 i8 10 12 b13 i16
b19 i20 i21 22.

iii.

f1 i5 b6 i7 c8 i10 11 b12 16 d17
c18 i19 21.

iv.

d1 e2 i8 13 p14 d15 i16 d17 i18
d22 25 p26 d28 29 i30 p31 d32.

v.

d1 b2 p3 4 c5 w6 d8 14 15 16
17 18 19 20 21 22 25 i26 d28 33.

vi.

d1 4 5 9 10 11 13 i14 d19 b24.

PHILIPPIANS.

Ch. i.

g1 b2 e4 i6 e8 d9 10 b11 f13
i19 c20 e21 d27 i29 30.

ii.

d1 p3 d4 5 i6 b8 i11 d12 i13 d14
e17 c21 f27 d29 c30.

iii.

d1 w2 c3 e7 c8 i9 d13 c18 i19
20 b21.

iv.

b3 d4 5 6 b7 d8 b9 d12 i13 g15
b19 23.

COLOSSIANS.

Ch. i.

g2 c4 b5 d7 e9 d10 b12 i13 14
15 16 17 18 19 20 21 b22 d23
e27 29.

ii.

g1 d2 i3 d6 7 8 i9 10 11 13 f15
e18 i19 23.

iii.

d1 2 i3 b4 d5 w6 d9 c10 d19 13
14 b15 d16 17 18 19 20 21 22 23
b24 25.

iv.

d1 2 3 5 6 7 c9 b12 g13 16 d17
18.

1 THESSALONIANS.

Ch. i.

g1 d3 t4 5 e6 g7 e8 d9 t10.

ii.

g2 p3 d4 c6 d7 c8 d10 11 t12
d13 c15 b19 20.

iii.

g1 d2 c6 b10 12 13.

iv.

d1 3 6 9 g10 d11 12 t14 16 t17
d18.

v.

t25 d6 8 t10 d11 12 14 15 16 17
18 19 21 22 t23 24 d25 c27 b28.

2 THESSALONIANS.

Ch. i.

b2 c3 4 t6 7 8 9 10 b11 12.

ii.

c1 r3 8 t11 13 c15 b16 17.

iii.

d1 b3 c5 d6 f8 p11 d12 c13 d15
b16 18.

1 TIMOTHY.

Ch. i.

t1 b2 g3 p4 d5 p9 10 t11 c13
t15 17 d19 20.

ii.

d1 t3 d4 t5 6 d8 9 11 p12 b15.

iii.

c2 p3 d4 p6 d8 11 12 t16.

iv.

r1 c2 d6 b8 t10 d12 13 15 16.

v.

d1 4 c5 10 p13 d14 16 17 20 t21
d22 t24 25.

vi.

d1 p4 5 b6 d8 w9 d11 12 t15 d17
20 21.

2 TIMOTHY.

Ch. i.

b2 c3 t5 c7 d8 t9 b10 t12 d13
t14 f16 t18.

ii.

d1 c2 d3 t4 c5 t6 t8 10 b12 d15
19 t20 d22 p23 d24 t25 26.

iii.

r1 c2 3 4 5 8 10 g11 r12 c13 d14
t16 17.

iv.

t1 d2 r3 c4 d5 c7 b8 c10 g12 f16
r18 g20 b22.

TITUS.

Ch. i.

t1 b2 t3 b4 g5 d7 8 c10 p11 c12
p14 c16.

ii.

d1 2 3 4 5 6 7 9 12 t13 15.

iii.

d1 t3 4 5 6 7 d8 p9 d10 g12 d14
15.

PHILEMON.

Ch. i.

b3 c4 c5 e7 f9 t11 k14 21 b25.

HEBREWS.

Ch. i.

f1 t2 3 6 8 r11 t12 14.

ii.

d1 w3 t4 f7 t10 c11 a12 13 t14
16 17 18.

iii.

c1 t3 4 6 7 p8 w11 e12 d13 e14
g16 19.

iv.

d1 c3 t4 e7 b9 d11 t12 13 d14 16.

v.

I1 t3 h5 e7 d8 t9 c11 u12 t13 14.

vi.

d1 t2 w4 D6 t7 t8 e10 b11 d12
b14 t17 t18 d19 20.

vii.

f1 e2 D3 L5 t11 f14 t19 24 25
c26 t27 28.

viii.

t1 13 t6 a8 g9 t10 r11 b12 13.

ix.

f2 T3 f4 7 t8 12 14 b15 f18 t22
f23 t24 26 27 r28.

x.

f1 a5 t10 12 14 15 16 d22 23 24
25 w26 29 t30 32 b34 d35 r37
d38 c39.

xi.

t1 3 c4 5 t6 c7 8 13 e16 c17 20
21 22 23 24 e26 g29 30 c31 33
f35 37 b40.

xii.

d1 c3 b6 c7 b10 11 d12 14 15 f17
t18 t22 24 p25 r27 d28 t29.

xiii.

d1 2 3 5 7 t8 d9 t12 d13 15 b16
d17 18 t20 b21 25.

JAMES.

Ch. i.

d2 c3 d5 t8 d9 t10 b12 t13 p14
t15 17 18 d19 21 22 b25 e27.

ii.

p1 t5 e8 t10 13 17 19 22 26.

iii.

p1 t3 4 t6 f8 p10 t12 p14 d17 18.

iv.

t1 p4 d7 8 10 p11 c13 i14 d15 17.

v.

w1 p4 c5 d7 8 p9 c10 b12 d13
14 16 f17 d19 20.

1 PETER.

Ch. i.

g1 t2 3 4 5 d8 b9 t12 d13 14 15
17 t18 20 d22 t23 i24 25.

ii.

p1 d2 e3 i5 a6 e7 c8 d9 t10
d11 13 17 18 t22 d23 t24 25.

iii.

d1 c4 f5 d7 8 9 10 11 15 16 t18
D19 t22.

iv.

t1 p2 t5 d7 8 9 10 11 b13 14 p15
t18 d19.

v.

d1 2 3 4 5 6 t7 d8 9 b10 c12 b14.

2 PETER.

Ch. i.

t1 3 b4 d5 e8 d10 b11 d12 r14
t17 d19 t21.

ii.

r1 t4 g6 c7 t9 p10 w12 p14 c15
f16 t17 w20 D21 22.

iii.

c1 r3 f5 t7 8 d9 t10 d11 t12
r13 d14 c16 d17 18.

1 JOHN.

Ch. i.

f1 e3 t5 7 d9.

ii.

t1 2 e3 c5 9 t12 c13 d15 t17 19
20 22 b25 d28 t29.

iii.

t1 b2 d3 t5 c7 10 d11 c14 t16
c17 d18 23 24.

iv.

w1 c4 6 7 t8 9 10 d11 t12 13 15
16 c20 d21.

v.

t1 c2 e3 c4 t6 7 e10 t11 b12 d16
t19 20 d21.

2 JOHN.

Ch. i.

c1 t3 d5 8 p10 13.

3 JOHN.

Ch. i.

b2 d4 p10 d11 14.

JUDE.

Ch. i.

t1 b2 d3 t4 g5 t6 7 p8 c10 w11
i12 r14 t15 p16 d17 20 b24 25.

REVELATION.

Ch. i.

b3 4 t5 7 8 g9 d10 g11 i12 t17 20.

ii.

g1 c2 d5 b7 g8 c9 r10 b11 g12
c13 d16 b17 g18 c19 p20 w22 t23
b26 29.

iii.

g1 d2 w3 b4 5 g7 c8 b10 d11
b12 g14 c15 w16 c17 d18 20
b21 22.

iv.

v1 4 t8 11.

v.

v2 i5 t6 9 12 14.

vi.

r1 3 9 13 15 t17.

vii.

t3 r9 d12 c14 b15 17.

viii.

t3 v7 w13.

ix.

r2 6 n11 w12 g14 r17 21.

x.

t1 6 r11.

xi.

d2 r7 w14 t17 18 19.

xii.

c11 w12 c17.

xiii.

r2 t8 D18.

xiv.

t1 c4 5 r6 d7 t10 11 b13 t15 20.

xv.

c2 t3 r4 8.

xvi.

r2 t5 c6 9 11 b15 g16 21.

xvii.

c14 t17 18.

xviii.

d4 24.

xix.

d5 7 c8 b9 t10 11 13 16 20 21.

xx.

t2 c4 b6 r7 w10 t11 12 14 15.

xxi.

v1 b3 4 t6 b7 t8 c10 t18 t22 27.

xxii.

t1 b3 4 7 p9 t11 13 b14 17 w18
19 d20 b21.

